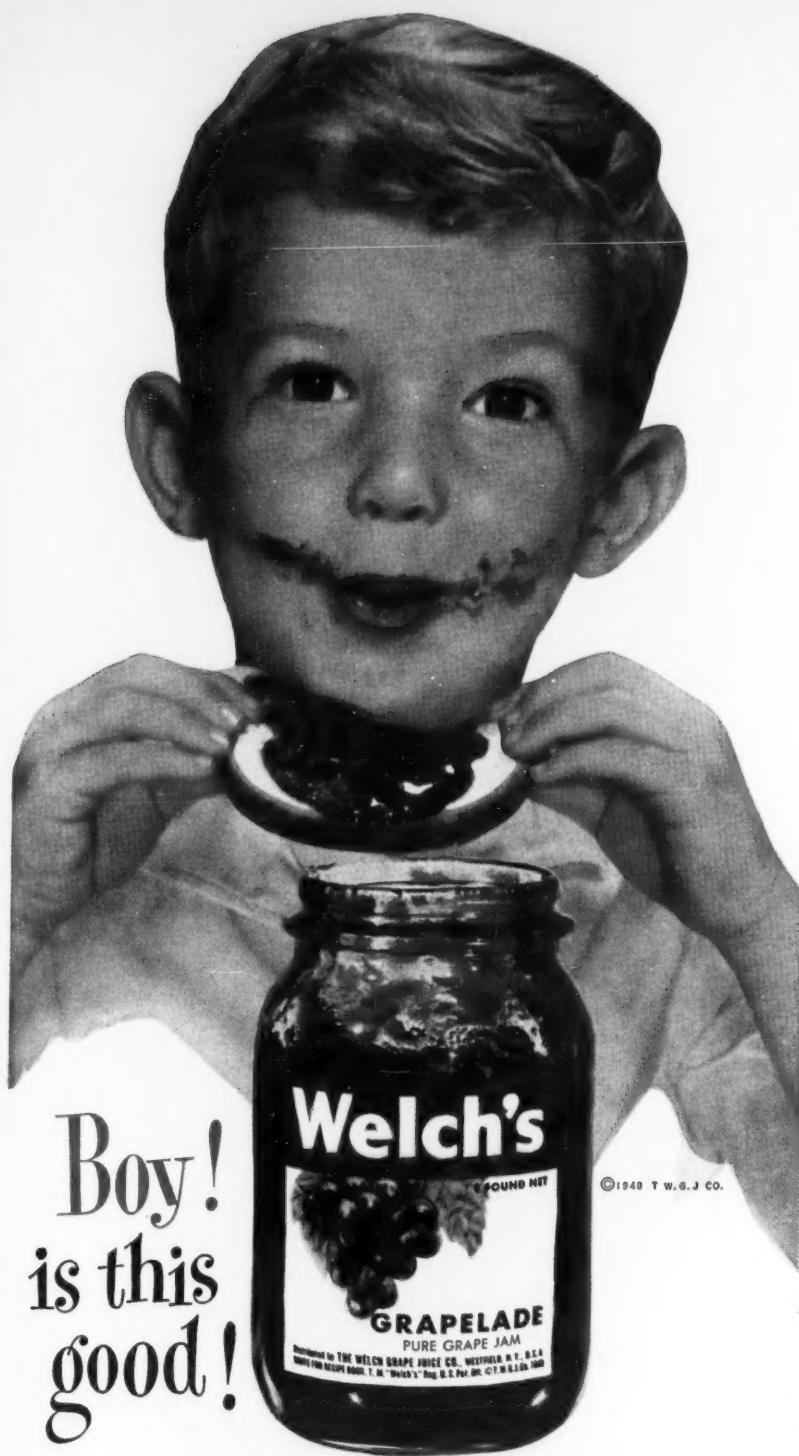


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FEBRUARY
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—George A. Buttrick

* * *

The brightest promise on the world horizon today and the only star that shines serenely in the world's darkest night is the promise of a strong, united Christian church. By this I do not mean some great, monolithic, super-church, or an ecclesiastical totalitarianism, but rather a fellowship of Christian churches in voluntary association, the affectionate society of Christ.

—Edwin T. Dahlberg

* * *

Have you ever thought what a world we could make if we put into peace endeavors the same energy, the same sacrifice, the same co-operation as we use in the wastefulness of war?

—Sir Archibald Wavell

* * *

I used to think that God's gifts were on shelves one above the other, and that the taller we grow in Christian character the more easily we should reach them. I find now that God's gifts are on shelves one beneath the other, and that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down, to get His best gifts.

—F. B. Meyer

* * *

When we pray we link ourselves with the inexhaustible motive power that spins the universe.

—Alexis Carrel

* * *

You cannot kill truth with the sword or abolish it by law.

—George Fox

* * *

Most Congressmen admit that the two-party system consists of the appointed and the disappointed.

—John Newton Baker

* * *

"I cannot see why you esteem the character of Wordsworth so highly," a friend remarked to the poet Coleridge. "He appears to me to be a very small man."

"I don't wonder that he does," rejoined Coleridge. "He runs so far ahead of us that he dwarfs himself in the distance."

—Andrew Meredith

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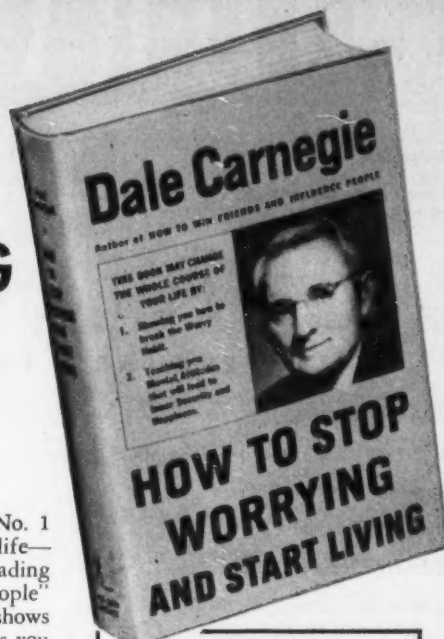
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Among Those Present

Roy L. Smith (If I Could Draw the Plans, page 37) is the well-known journalist, author, traveler and lecturer. He was editor of *Christian Advocate* until September of last year at which time he was elected Publishing Agent of the Methodist Church. Born in Kansas, Dr. Smith was ordained to the Methodist ministry in 1908. He began as a circuit



rider in the "short grass" region of his native state. Pastorates in Chicago and Minneapolis followed; his last was First Methodist Church in Los Angeles. Here he preached to 5,000 every Sunday for eight years. In 1940 he was chosen to edit the *Advocate*.

Dr. Smith had his first book published in 1919; he has since followed that up with twenty-nine more. In addition, he has written scores of booklets, some of which have circulated in the hundreds of thousands. His "Know Your Bible" booklet series is in use in more than twenty denominations. In 1923, he began writing "Sentence Sermons" for the Chicago Tribune Syndicate and continued them as a daily feature for twenty-one years. In the course of an average week, Dr. Smith writes 10,000 words for publication, carrying his typewriter with him wherever he goes. This traveling is rather extensive; in a typical year, Dr. Smith covers 50,000 miles to fill 400 speaking engagements.

Kiyoshi Tanimoto (*I Went Through Hiroshima's Hell*, page 17) became known in literary circles after John Hersey wrote



the famous article, "Hiroshima" (later published in book form by Alfred A. Knopf), as one of six survivors of the atomic bombing. Tanimoto's story was unforgettably told in Hersey's book. Now in the U.S.A., by invitation of his

church's Board of Foreign Missions, this unusual Japanese pastor is on a lecture tour in the hope of extending throughout the world Hiroshima's own vital movement for world peace. Mr. Tanimoto, like other leaders of the devastated city, has taken as his slogan "No More Hiroshimas," and has been prominent in the promotion of an annual peace memorial in Japan.

In the present article he gives a graphic account, as only he can give, of what the atomic bomb did to his city—and the surprising good that may come from this evil. Besides his determination to see that Christianity becomes a guiding force to the new Japan—politically and economically as well as spiritually—he envisages a vast program of Christian social welfare for Hiroshima. In that unhappy city are 2,000 orphans, 6,000 widows and tens of thousands of homeless to whom, he feels, the Christian religion should minister. Energetic and deeply spiritual, Mr. Tani-

moto may well see at least part of his great dream come true. **CHRISTIAN HERALD** is proud to present this exclusive story.

Harold E. Tower, who writes the provocative article on the use of visual aids in church education, *New Tools for an Old Job*, page 41, was graduated from De-Pauw University, Ind., and Boston University School of Theology. He has been director of audio-visual education for the Division of the Local Church, Board of Education of the Methodist Church, since 1945. He came to this post from the New England Southern Conference of the Methodist Church where he was executive secretary of the conference board of education. He is chairman of the Audio-Visual and Radio Committee of the International Council of Religious Education and a member of the Protestant Radio Commission and the Protestant Film Commission.



Rosecoe Gilmore Stott (*Let's Return to Old-Fashioned Fun*, page 25) was born and bred in the Hoosier state and still lives there, contentedly. "I feel," he writes, "that I might have reached some tiny height had I followed Paul who declared, 'This one thing I do!' Instead I have spattered around in many lines." The "many lines" include his skills as poet, writer,



lecturer, teacher, humorist, charity-worker.

Dr. Stott sold his first poem at 20. Later he became a literary consultant to two greeting card publishers. Then he began to write and sell humorous pieces. Later still he went on to write numerous serious articles and books, to broadcasting, to teaching, to lecturing. At present he is associated with Dale Carnegie and also heads up a forum of speech and human relations.

Eugene Carson Blake, who writes our sermon this month, *Brothers of the Faith . . . Together!*, page 26, is an ex-Princeton football player and at 42 is pastor of California's large, lively Pasadena Presbyterian Church as well as being an aggressive and respected leader of his community in inter-church and inter-racial relations. Dr. Blake's background includes a year's teaching in India prior to seminary study in Edinburgh, Scotland. Last summer he was a delegate to the Geneva Conference of the Reformed Churches and an accredited visitor to the World Council of Churches in Amsterdam. He is a member of the National Board of Christian Education as well as chairman of the Social Education and Action Committee of Los Angeles Presbytery.



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Pictures of Christ

• Some members of the church to which I belong oppose the use of pictures of Christ. One of these refers to the catechism: "Thou shalt not make unto thee any graven images." What do you think?

MINNEOLA, KANSAS

Mrs. C. B.

I have no sympathy with the attitude taken by those who oppose the use of pictures of Christ in the church or elsewhere. Only a perversion of the Scriptures seems to justify the position.

"Civil Rights"

• It is charged that "civil rights" is communist-inspired and supported. Is this true? Also, do you believe that Genesis 9:24-27 is justification for keeping the Negro under?

TULSA, OKLA.

J. H. B.

It is true, of course, that the Communist Party promotes every cause in this country that makes for differences, but "civil rights," as you referred to the matter, is not communist-inspired and its great strength does not center in the Communist Party. Genesis 9:24-27 is inexcusably misquoted when it is made to advocate either slavery or the subordination of the Negro or any other race.

Religion and the U.N.

• When visiting my daughter, I have watched children playing in the United Nations development in New York City and have wondered why religion seems to be the only thing not provided. Perhaps all nations cannot worship together and I know that even prayer is denied by another kind of Russian veto, but couldn't we at least have a great bell tower with sacred music? Music is still universal.

MARION, S. C.

W. F. B.

Certainly we could, but even more important, no veto can stop the churches from developing and directing religious programs all about the United Nations development. Here is a task for all the faiths and particularly the task of Protestant denominations and of the New York Council of Churches.

Bowery Mission

• I enclose a clipping which describes the work of the Bowery Comeback Association. Is this the Bowery Mission? You will note that at the Thanksgiving dinner, for all who asked, there was "a

glass of whiskey at the beginning and a bottle of beer at the end."

SUMNER, TEXAS

L. L. G.

The clipping describes another organization and does not refer to the Bowery Mission. We are trying to take the bottle away from the unfortunates in that tragic submerged area. It is a stinging shame that this other thing should be done.

Heaven is for All

• A businessman who belongs to a certain faith has greatly disturbed me by saying that if I do not worship on his day of the week which is "God's only appointed day," I shall be barred from Heaven. When I asked him if he thought that only those of his sect would get to Heaven he answered, "They may not all get there." Why should he say these things?

NORWOOD, PENN.

J. H. H.

He shouldn't say them. Getting to Heaven or not getting to Heaven does not depend upon this man's interpretation of the Scriptures. His Heaven is a small place indeed—I wouldn't want to go! Actually when he is worshipping in North America, in China the members of his sect are working the fields and shops. Here again "the letter killeth but the spirit giveth life."

Pride of Ancestry

• What do you think of people born in another country but naturalized Americans who are constantly speaking down the United States and lauding the land from which they came—Italy, Germany, or Ireland, for instance?

BEDFORD, OHIO

D. McC.

Not much! It is just too bad they stay with us. Thoroughly fine it is to have pride of ancestry and in the racial strain from which we spring, but the comparisons described are invidious and frequently become intolerable.

Church Unity

• I enclose a statement which is an attack on the Federal Council of Churches and also a criticism of several Protestant denominations. Are these hostile words justified?

NASHVILLE, TENN.

B. B.

In my opinion no, and never. Such a statement as the one enclosed should grieve every Christian. For the sincere followers of Jesus Christ to be divided now over incidental and debatable matters is a major tragedy.

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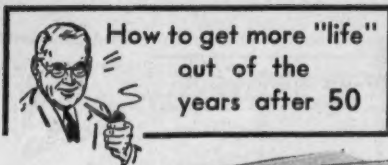
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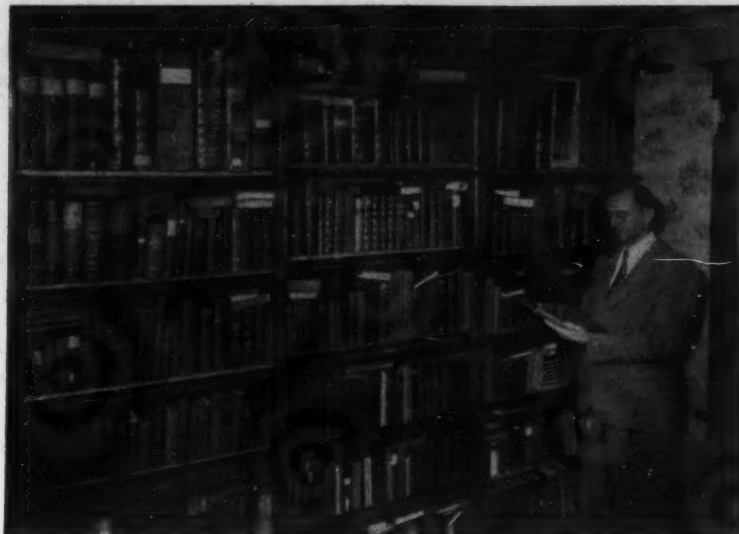
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By HARRY G. SANDSTROM

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For five years now, Professor Keen has hidden his hobby and you see him standing, above, in front of his present collection of 500 volumes. There are books big and small, fat and thin, old and new, well preserved and battered, typographically poor and splendid, bound in beautifully tooled leather, cloth-covered board and paper, printed in Chaucerian English, modern English and Basic English, but—all carry the Word which is the key to the Kingdom. What more soul-stirring hobby could there be for a Christian?

Included in Professor Keen's group

are twenty Bibles printed before the King James Version of 1611. There are two New Testaments printed previous to 1550, namely, a Tyndale of 1540 and a Coverdale of 1538. There is a first edition of the King James (the "He" Bible), a first printing of the Wyclif N. T., 1731, five different editions of the 1539 "Great Bible."

In the photograph, Professor Keen is holding a Nicolson New Testament, printed in 1538. It is open to John 3:16. In this rare 16th-century Bible, that beloved verse reads:

"For God dyd so loue the worlde, that he gaue hys onely begotten sonne, that euery one that beleueth in him do not peryshe, but haue euerlasting lyfe."

Of course, the old English "s" (f) is used throughout.

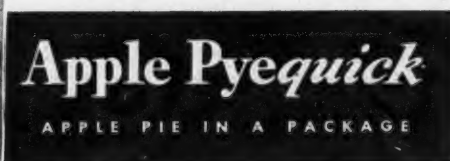
PROFESSOR Keen's father was a minister. The son's interest in old Bibles stems from his father's small collection which captivated the boy. This deep interest the boy carried with him through his student days at Albright College (Reading, Pa.) and Princeton Theological Seminary. He began collecting five years ago, as a direct result of some work he did in the Greek New Testament.

Once started, Professor Keen became indefatigable in constant searching and the following of the smallest clue to a different version or revision. His "Want" list—which names the volumes needed to make his collection practically complete—goes out every six months to

(Continued on page 95)



Marvelous apple pie...14 minutes from package to oven



See page 47
for details of
CHRISTIAN
HERALD
CHURCH HELP
PLAN



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Betty Crocker

OF GENERAL MILLS SAYS:

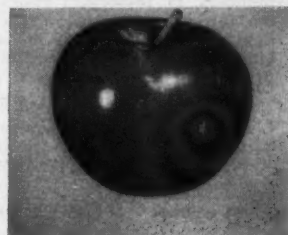
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ROLL OUT pie crust mix; sugar the apples and pour juicy apple filling into pastry. Your apple pie's now ready to bake; plump and delicious.



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Sunday School Lessons

BASED ON THE INTERNATIONAL UNIFORM LESSONS

By Amos John Traver

• Sunday, February 6th

JESUS' TEACHING MISSION

MARK 1:14, 15, 32-39; LUKE 4:16-21;
MATTHEW 4:23

EXCITEMENT reigned in Nazareth and Capernaum. A young carpenter, well-known in both towns, had won recognition far and wide throughout Palestine. Even in Judea, where Galileans were considered a bit rustic, the religious leaders were talking about Him. It was said that He was an unusual teacher, easily understood by common folks, and that He had power to work miracles. The synagogues of Capernaum and Nazareth were crowded on the Sabbaths when Jesus was invited to read and interpret the Scriptures.

In Capernaum they heard religion taught in an entirely new fashion. He did not speculate on the many disputed interpretations of the laws. He spent no time discussing fine points of distinction as to hours of prayer, ceremonial washings or the exact requirements for proper sacrifices. He spoke with authority, as though He was intimately acquainted with God and knew His mind. He used the short, simple words that they used in daily conversation and told many interesting stories founded on their daily experiences. He not only spoke with authority but proved His authority by freeing a poor victim from demon-possession. No wonder His fame spread! And He was so well received in Capernaum that it was to become His second home.

In Nazareth Jesus was known too well. There they heard of His reputation abroad with many reservations. Any young preacher knows that the most difficult assignment he can have is to preach in his home church. Yet they had to recognize Jesus and invite Him to speak in the synagogue. They could not permit the rival village of Capernaum to get ahead of them. Jesus might have made Himself popular if He had tried. Instead He took this opportunity to connect Himself with the prophecies of Isaiah. It was a claim for messiahship that sounded strange coming from one who had done carpenter work for most of them. He knew what was in their hearts. They wanted a miracle too, like those performed in Capernaum. They decidedly did not want to hear any talk of Gentiles, "dogs of Gentiles" they called them, sharing in the blessedness reserved for their

race. So they put Him out and would have killed Him in their rage.

Jesus was far more teacher than preacher. Of course good preaching is good teaching. In John 13:13 (R.S.V.) Jesus said, "You call me Teacher and Lord; you are right, for so I am." When He was arrested He said to His enemies, "I was daily with you in the temple, teaching." Over and over again the Gospels affirm that Jesus was teaching. He was called Master, a term applied to teachers. His followers were called disciples, which means learners or students. How it should dignify the calling of a Sunday-school teacher to remember that Jesus, too, was a teacher!

TEACHING WAS ESSENTIAL to His mission. He was not depending on force of arms or efficiency of organization to build His Kingdom. Men must be persuaded. The first step was to teach them the simple truth about God, their neighbors and themselves. Men must know what and whom to believe, before they will be real converts. What glorious opportunity is given a Sunday-school teacher to win souls for Christ! How tragic that so many teachers think only of a lesson to be taught and forget the supreme purpose of teaching! I asked the teacher of an adult class one time, "Are there any in your class who are not members of the church?" He answered almost resentfully, "How do I know whether they are members or not?" Jesus never taught any truth that was not related to His purpose, "that all men should be saved." Sunday-school teachers dare not accept any lesser purpose.

Jesus was a fearless teacher; that is why He was driven out of Nazareth. He would not compromise. He was also a skillful teacher with wonderful ability at illustrating His message. The parables of Jesus are perfect examples of good teaching. They were so well chosen and so well told that many of them did not need explanation. His hearers could easily infer their meaning. He spoke of things with which they were familiar. Many times we are sure that Jesus' illustrations came from observation as He taught. Here was a shepherd with his sheep, a farmer sowing or reaping his grain, or a mustard tree, grown from a very small seed, with birds resting on its branches. Good teachers cultivate the power of observation and find many aids for illustrating

truth from experiences common to the class.

Jesus used simple, understandable words. Sometimes He used proverbs with which everybody was familiar. More than that, He spoke of things that touched the life of His hearers. He made religion practical. He spent no time in idle speculation. His teaching not only won men to love Him and the Father-God, but persuaded them to live in peace and helpfulness with their neighbors. People quickly felt the difference in His teachings from that of the scribes and Pharisees. And Jesus welcomed questions. A missionary, describing his work on evangelistic tours to the countless villages of India, said, "I only really begin to get results when the people begin to ask questions." Some of Jesus' greatest teachings came in response to questions.

Just a few years ago the enrollment in our Sunday schools began to go downward for the first time since records were kept. Very rightly the churches were stirred to action and now there are enlistment programs in nearly every denomination. The Sunday school is the church teaching. Investment of time, talent and treasure in the Sunday schools is in line with the very purpose of the church. Our children and their parents, too, deserve just as good teachers, textbooks and equipment as that provided by the state for their secular education. Jesus, the Teacher, is still making disciples through countless faithful teachers in the Sunday schools of the world. It is a high and holy calling.

Questions:

A talented day-school teacher, member and regular attendant at church, when asked to teach a Sunday-school class replied, "I have to put up with children in classes five days each week. On Sunday I want relief. Get someone else." Discuss.

What do the following references, all from Luke (R.S.V.), add to your knowledge of Jesus as Teacher: Luke 6:40; 7:40; 8:49; 9:38; 10:25; 11:45; 12:13; 18:18; 19:39; 20:21, 28, 39; 21:7; 22:11?

• Sunday, February 13th

CHALLENGE AND OPPOSITION

MARK 2:3-8, 16, 17; 3:1-6; ROMANS 12:21

PREJUDICE is a terrible thing. Literally it means to judge before, to decide a case before it is tried, to settle an issue before all the evidence is in. Most of the opposition to Jesus was due to prejudice. His opponents were not bad men, according to the standards of their day. Yet they followed Jesus around Palestine to spy upon Him and to try to discredit Him before the people. Most of them believed sincerely that Jesus was an impostor. They had

(Continued on page 76)

When baby's crankiness means "Childhood Constipation"



...give Fletcher's Castoria!



"It's the laxative made especially for infants and children."

WHEN your child is cross and that crankiness comes from "Childhood Constipation"... it's wise to give her Fletcher's Castoria.

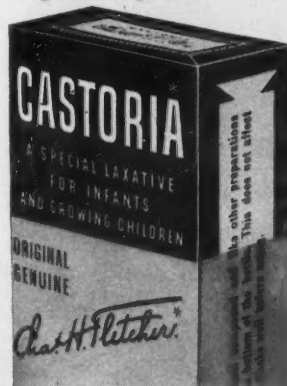
Thorough and effective—yet so gentle, it won't upset sensitive digestive systems.

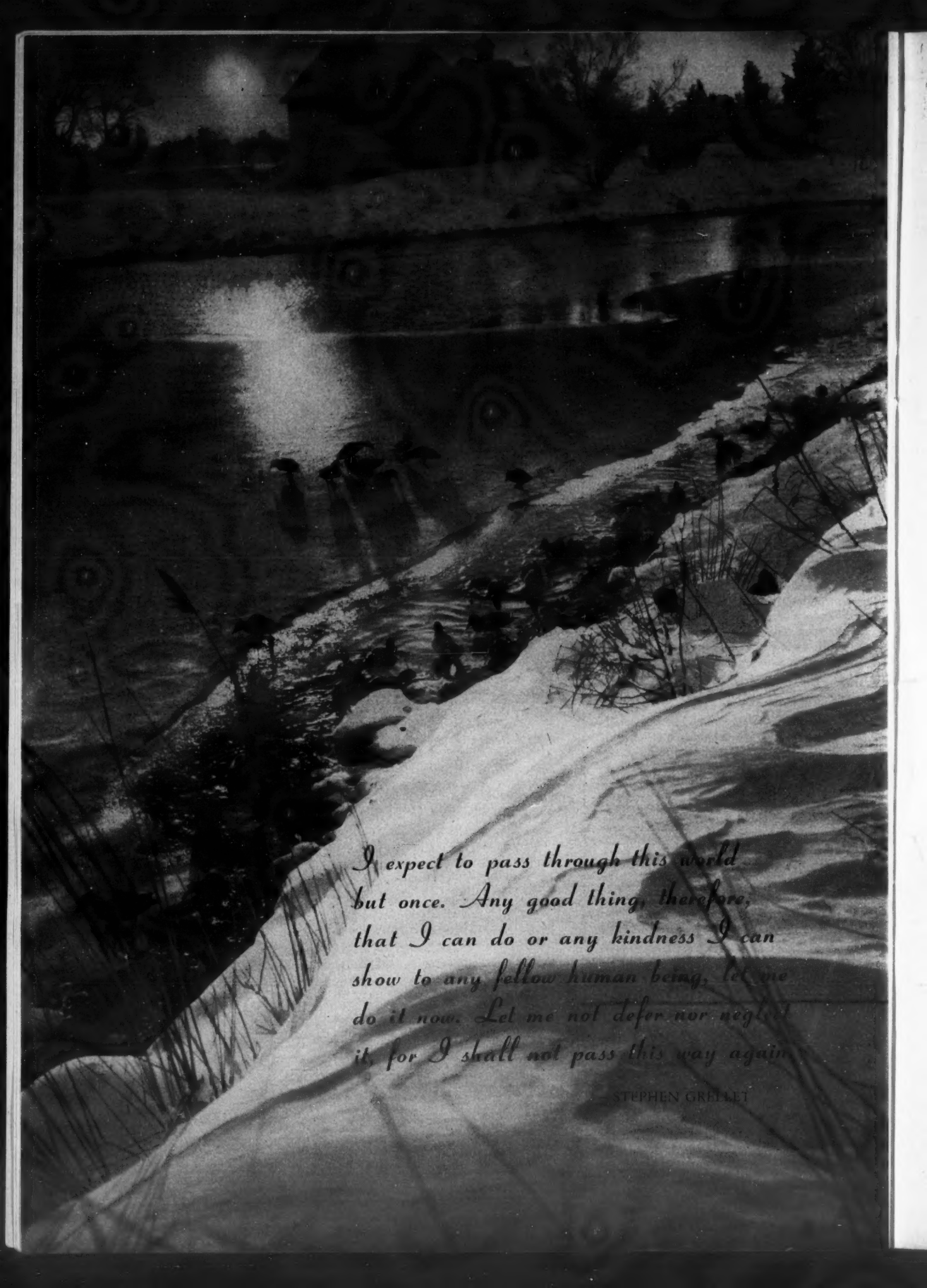
Made especially for children—contains no harsh drugs, will not cause griping or discomfort.

So pleasant-tasting—children love it and take it gladly without any struggle.

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Get Fletcher's Castoria at your drug-store today. Be sure you see the green band and the Charles H. Fletcher signature on the package—then you will know that what you are getting is the original and genuine.



A black and white photograph of a winter scene. In the foreground, a snow-covered bank slopes down towards a body of water. Bare, dark branches of shrubs or small trees are scattered along the shoreline. The water is calm, reflecting the light from the sky. In the background, a dark, silhouetted house with a gabled roof sits on a hill, surrounded by more trees. The overall mood is quiet and contemplative.

*I expect to pass through this world
but once. Any good thing, therefore,
that I can do or any kindness I can
show to any fellow human being, let me
do it now. Let me not defer nor neglect
it, for I shall not pass this way again.*

—STEPHEN GRELLET



• AT HOME •

SPIES: President Truman still calls it "a red herring." If it is, it's a pretty big herring. The famous spy case has broken all political boundaries; now it is a matter of national security.

We will not burden you with a repetition of the story of the pumpkin on Mr. Chambers' farm. You know all about that. We ask you only to consider the nature of the pumpkin papers and the microfilm. One dealt with a 1937 German overture to have Germany included in the U. S. Reciprocal Trade Program. Another revealed that no new battleships would be built by Britain in 1938. We ask, just how valuable were these "secrets" to Russia? Were there not Russian spies in Britain in 1938? Did they not have battleship information? And didn't anybody but the Germans and Americans know about Reciprocal Trade? It just doesn't make sense.

Yes, there were other documents in the pumpkin. What they reveal may be of more importance than what has already been revealed. But that isn't the point. What we should be concerned about is the ease with which men in the top jobs of the American government were able to get this information out to Russia—if they got it out.

There's something rotten in American Intelligence. It may be, as many an expert has claimed, the poorest intelligence service—the poorest spy system—in the civilized world. That, and not the fate of Mr. Hiss or Mr. Chambers, is about all that matters, for in it the fate of all of us is involved.

POLICY: Senator Taft of Ohio announces that he will fight to keep his post as policymaker among U. S. Senate Republicans. Veteran Republicans are said to be ready to fight for him.

That's too bad, for if there is anything the Republicans need it is a change of policy, and they'll never get it with Senator Taft or his veterans. Taft was highly instrumental in writing the record of the 80th Congress—the lambasting of which helped to put President Truman back in the White House. Taft led the fight to do nothing in the late lamented special session of Congress—and that was another nail in

the GOP coffin. Taft says now that he will sponsor housing, health and aid-to-education legislation. It was his failure to fight for housing in the last two Congressional sessions that helped lick the Republicans at the polls.

With all due respect to Mr. Taft, and to the old men around him, we believe the Republicans have either to get new leadership or to buy a hearse. They are about as up-to-date politically as the one-hoss shay. Hasn't twenty years of defeat taught them anything?

SEGREGATION: Washington is in a dither over the report of the National Committee on Segregation. The capital, located several miles below the Mason and Dixon line, is nevertheless accepted as the symbol of America. Yet it has strict racial segregation in its schools; there is an unwritten covenant among real-estate men to keep the Negroes confined within certain limits; visitors to the churches are "made unwelcome on account of color," says the report. The report also accuses "dominant real-estate, commercial and financial interests" of "planning the segregation of Negroes in housing, jobs, theaters, restaurants, parks, and playgrounds." Even in government departments, it is charged, discrimination, if not encouraged, is clearly tolerated.

So—segregation is *not* limited to the South! And what shall we say of racial segregation in New York's Harlem, and in Chicago, and in San Francisco?

This is a national, never a local problem. And isn't Washington, D. C., the *national* capital?

RETORT: Somehow, we like Billy Rose. Not because he is of Broadway, the theater and the night clubs, but because every now and then he gets serious and says something the preachers ought to read. In the current *American Mercury*, speaking of the awful appellation "Christ-killer," frequently hurled at the innocent modern Jew, he says, "I wasn't anywhere in the neighborhood when He was killed, and I have witnesses to prove it."

Good for Billy Rose! The modern Jew is no more to be blamed for the murder of Christ than I am for what my ancestors did to the Indians, or than Kagawa is to be blamed for the death march on Bataan.

COURIER'S CUES: Universal Military Training has a very poor chance in the 81st Congress. . . . That Congress will demand that the U. S. tell the world how many atom bombs are in our stockpile. . . . If Marshall stays on as Secretary of State, he will demand complete reorganization of the whole department. . . . The President will call for wage boosts for Cabinet members and ambassadors. . . . The Communist spy inquiry will *not* be called off. (Its methods should be changed.) . . . Intra-party fights will break soon among the Republicans. . . . Business will fall off generally in January, February, March. . . . Farm prices are sliding. . . . 1950 census will *not* contain questions on religion.

• ABROAD •

FINIS: The fates are about to write "finis" in China. The Nationalist regime under Chiang Kai-shek is about done. His army is a rabble in retreat. The Communists win everywhere, closing like a mailed fist around one Nationalist "stronghold" after another. The cruelest blow of all has come to gallant Chiang as we go to press: his own advisors in the Kuomintang are asking him to step down.

Mrs. Chiang came to the United States in one last desperate effort to gain more support for the trembling cause. Since V-J Day the United States has expended nearly 3 billion dollars in an attempt to prime the Nationalist pump. Beyond this, Mrs. Chiang was after another 3 billion dollars over the next three years, plus \$200-\$300 million to help stabilize the Chinese currency, plus a high military officer to help stop the retreat. What she got was a cold shoulder. There is an impression at Washington that no amount of billions will save Chiang's cause.

So far China is spiked firmly to her Red cross. It will take fifty years to get her down. Only one thing can rescue her earlier: a revolution in Russia. Miracles still happen, but . . . ?

"Peace" talks with the Communists are in progress; a "settlement" can come soon. It will be not settlement, but Communist victory. And there is as little chance of free, coalition government in China as there is of democracy in Moscow.

PALESTINE: The shooting is about over in Palestine. Lebanon and Syria have long since quit the fight; Iraq is bogged down financially; Saudi Arabia and Yemen, never completely in the war, are now completely out of it; Egypt, the only real force in the field, has been whipped badly. King Abdullah of Trans-Jordan is sitting in conference with Israeli leaders talking peace.

Watch Abdullah: he is the only Arab leader who stands to gain from a treaty

with Israel. What he's after is peace with profit. He wants to guarantee his borders from Jewish attack; he also wants to pick up a few miles more of land, and he undoubtedly figures that a friendly attitude toward victorious Israel might give him that.

Crafty as he is, he will have his troubles. Most other Arab leaders hate him; they will kill him if they can. Israel will not give anything away gratis; holding the upper hand, she need not do that. But this much is possible: an Israel-Abdullah treaty in which Israel will find protection via the bumper state of Trans-Jordan. That, first; later, it could easily be a merging of the two territories into one. Is that what Israel wants? And can Abdullah stop it?

It takes two to make a bargain. Two and the will for peace. Do these people really want peace—or property?

SCANDALS: Whatever fun or fury we may have found in British government, we have found little corruption. Compared with us, the British are (politically) clean as the driven snow. Seldom has the voice of scandal been more than a whisper. Last month, it was for once quite loud.

It appears that a mysterious Mr. Sidney Stanley, businessman, apparently had been using his "influence" in government for the benefit of his clients. Certain government folks received expensive gifts—including Mr. John W. Belcher, Parliamentary Secretary of the Board of Trade, who received a suit of

to study the advisability of further dismantling of German industry, has come home to report. It will probably ask that most of the 300 German plants under study be spared. The French and British will object strenuously.

Let's go back. At Yalta, in 1945, the Russians demanded a 5-billion-pound reparations against Germany—of which Russia was to get half! That was rejected; it was decided not to take reparations in cash, but to collect by seizing German heavy industry. Since then, the Allies have been *reducing* the number of plants on the seizure program. Already, German steel production surpasses that of France. No wonder France is afraid.

The great question in the minds of the rulers of Western Europe is not justice for Germany, but *security* for themselves. They would make Germany powerless. But—can Germany be *kept* powerless? Can we take these millions of people at the heart of Europe, make them a nation of paupers, and recover ourselves? It is quite a trick, if we can do it.

Suggestion: Why not make Germany the seat of the United Nations, open to the constant surveillance of every nation in the world?



LINCOLN'S LEGACY

U. N.: We were startled the other night as we listened to a representative of Israel on television. Asked in a telecast interview why Israel refused to let the United Nations arbitrate for peace in Palestine, he replied that Israel did not consider the U. N. strong enough for that. The very next morning, we read that Israel would fight for membership in the U. N.

Just the other day, the Dutch began military operations in Indonesia. The Dutch (already in the U. N.) didn't consult the U. N. about it. They just marched.

Question: How can the U. N. ever be "strong enough" so long as members and would-be members tell it to go sit on a tack until they get what they want?

clothes, certain wines and spirits. Mr. Belcher has offered his resignation; all the Conservatives cheered.

The Conservatives could use a scandal as a lever to pry the Laborites out. But they'll need a bigger one than this; actually it isn't much of a scandal. American foes of Socialism will cry: "See what happens when you put the government in business?" But we have far more such scandals under the American system, without socialization.

Can you keep business and politics apart? Does one depend upon the other? And are there not always *some* men ready to make a "quick dollar"?

REPARATIONS: The Committee of American Industrialists sent to Germany

• CHURCH NEWS •

PEOPLE: CHRISTIAN HERALD awards three editorial orchids this month, in the direction of the Federal Council of Churches:

1. To Bishop John S. Stamm, just elected president of the Council. Bishop Stamm is Kansas-born . . . ex-theological-seminary professor . . . undiscouraged worker for church unity . . . and the brand of humble, far-visioned, undiscouraged, evangelical, evangelistic leader the Church needs. He also represents the smaller denominations.

2. To the first woman ever named vice-president of the Council: Mrs. Mildred McAfee Horton . . . former president of Wellesley and ex-commander of the WAVES . . . who left Wellesley to be nearer her husband, in New York . . . one of the most brilliant churchwomen in America.

3. Branch Rickey, president of the Brooklyn Dodgers, cited by the Council "for applying Christian principles to sports." Rickey smashed the color line in baseball when he signed Jackie Robinson . . . that's Christian courage in the tough places.

COMMUNION: When the United Council of Church Women planned a communion service at their recent convention in Milwaukee, Bishop F. P. Ivins of the Protestant Episcopal Church told his P. E. women to stay away from it. Said the bishop: "No intelligent or loyal churchwoman can participate in, nor should be present at, such a service."

How long will this shameful divisiveness continue? And how long this ecclesiastical snobbery? By this time, Christians should at least have tolerance and vision enough in their systems to kneel together at the Lord's table. In all charity, we refer the banning bishop back to the original Supper: did the Master there make sure of the denominational allegiance of His disciples? Or was belief in Him, and consecration to His service, enough of a test for all of them? We suggest a text for a sermon in the bishop's cathedral: "For ye are *all* the children of God."

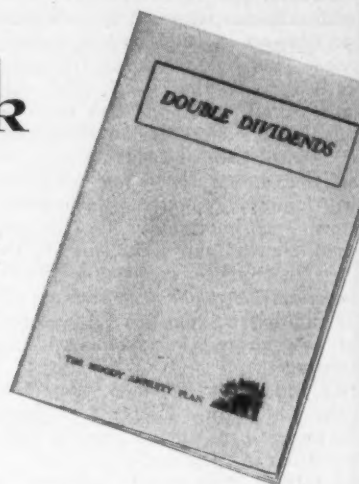
Let's get one thing straight about this Supreme Court decision before we go any further: if the court had not decided as it did, the door would have been thrown wide open to public support, by public taxation, of Roman Catholic parochial schools. There's the rub: this is why the Roman Catholic hierarchy is so bitter. This reporter, for one, finds himself rather happy over that decision. He believes ardently that there is too much secularism and not enough religion in modern education; he also believes that religious education should be conducted on church property and not on public-school property. No Protestant should have his child forced to receive religious instruction from a Roman Catholic public-school teacher—and vice versa.

PROGRESS: We get too serious sometimes. Your commentator does that. Just by way of relief, he reports two items from the church world, on the slightly lighter side:

FEBRUARY 1949

- *What is a Moody Annuity?*
- *How will an Annuity give me a part in training Christian workers?*
- *What financial return can I expect?*
- *Is it true that a Moody Annuity will reduce my income tax?*

This Book Gives the Answers

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other items from the church actually returned them: and believe it or not, individuals began returning to other individuals such all-important implements of life as screw drivers, umbrellas and egg beaters. What an ideal!

Rev. Howard W. Stone of First Presbyterian Church, Franklin, Indiana, has started an Organization to Encourage People to Quit Organizations. There are no dues, no meetings, no activities, no projects. Its motto: "Be a Quitter." Its password: "No." Great! If a lot of us would get out of a lot of useless, time-consuming organizations, we'd have more time for our children and our church—which are *really* important.

FUNERALS: The Tulsa, Oklahoma, Ministerial Alliance suggests the following improvements in the average funeral service: That funerals for church members be held in the church; that only hymns of faith, comfort and hope be sung; that Scripture dealing with comfort, consolation and immortality be read; that the service be not more than thirty minutes long; that it emphasize victory and immortality for the deceased, comfort and a challenge to the living; that police escorts for funeral processions be made a public service; that funerals on Sundays be avoided; that "bigger and better funerals" be discouraged.

We add a hearty "Amen," especially to the last point. The cost of dying (the undertaker's bill) is brutally high: the custom of "giving the deceased the best funeral that money can buy" is un-Christian, to say the least—especially when the deceased had been denied the best while he yet lived. Nine out of ten of us would prefer that this money be taken and given to the poor, rather than put into a \$500 coffin to be buried in the ground. (For a more detailed discussion of this subject see "Death on Parade," page 22, this issue. —ED.)

UN-AMERICAN: The Convent of Bishops of the Methodist Church has taken a good healthy swat at the House Committee on Un-American Activities, charging that the committee relied on "hearsay" and followed "un-American procedures" in thus entering "the field of religion."

The House Committee has called the Methodist Federation for Social Action "a tool of the Communist Party" (however much we may disagree with this federation, it certainly isn't that), and described the YMCA and YWCA and "church groups such as the Epworth League" as "targets" of the Communists. That is plain libel on the two Y's, which are maintained by as fine a group of Christian leaders as you will find in any American group. And the Epworth League hasn't even been in existence, officially, for nine years.

The House Committee has blun-

dered; if this be intelligent investigation of the Communist menace, down with it! We clearly understand that eternal vigilance is the price of freedom, but shouldn't the "Vigilantes" be at least within nine years of the times?

If these politicians spent as much time making politics respectable as they do flinging (political) mud at the just and unjust alike, they'd be worth their pay. Ultimately, we'll whip the Communists not by one investigation after another, but by making Democracy so clean and wholesome that nobody will want to be a Communist.

KLAN: The newspapers are running pictures which seem to indicate a revival of the Ku Klux Klan, especially in the South. Hidden away among the obituary notices this month we read a report that Dr. Louie D. Newton of Atlanta has commented on a visit of the Klan to an Alabama church with the approval of the pastor. Some seventy-five robed and hooded Klansmen came to worship (?) and the preacher is quoted as saying that their presence would have "a sobering influence"! He is also reported to have taken a donation from the hooded men.

Dr. Newton calls it "a sad commentary on the church and community—when the Church of the Lord Jesus Christ has to depend on hooded men with fiery crosses to produce order and provide financial support, rather than upon the presence of the Holy Spirit for light and power and comfort, we

have come upon a time of confusion and darkness!" Bravo Dr. Newton!

The Klan has a "sobering influence?" Since when did men ashamed to have their faces seen accomplish anything but intolerance, bigotry and social cowardice?

• TEMPERANCE •

ELECTIONS: A not-too-dry reader writes: "You're always harping on dry victories at the polls. Didn't you dare mention the dry debacle in Kansas?" And more to the same effect.

The "dry debacle" in Kansas came too late for our last month's deadline. We'd hardly call it debacle; it is a setback for the dries. But that election does not make Kansas wet; it merely throws the issue back to the state legislature. The Kansas Dries can win there.

For the information of our readers (dry and wet) we chronicle the fate of other dry-wet measures at the polls. Washington state has approved the legalized sale of liquor by the drink. Oregon has refused to legalize it. Colorado has defeated a proposal to extend local option to counties, election districts, wards, or election precincts. California turned down the local option proposal; Arkansas turned down a proposal aimed at wrecking local option. North Dakota has refused to legalize municipal liquor stores. In North Carolina thirteen counties went dry by majorities of from 2-1 to 11-1.

While the voters were voting on all this, Dr. Clinton N. Howard said, "We are headed for a 10-billion dollar booze bill in 1949, in a world crying for bread. You can't pin that on us." Think that one over, Mr. Wet, and if you're interested in a better America for your children, put this down in your mental notebook: We spend 6% of our national income for booze and tobacco, and 1½% for education!

DEATH: It's all in the point of view. A writer in the Springfield *Leader-Press* says: "Deaths from alcoholism are declared to have declined steadily, from a 1931 figure of 3.3 per 100,000 population to 1.6 in 1946."

Mrs. Marty Mann, executive director of the National Committee for Education on Alcoholism, declares that alcoholism has increased 10 to 25% since the war. She says there are 4 million alcoholics in this country; about 1/6 of them are women.

No, Mrs. Mann does not say that "deaths" from alcoholism have increased from 10 to 25%. But death can be moral and spiritual, as well as physical. How many of our 4 million alcoholics could we say to be among the living dead? Is physical death the final measurement of alcoholism? And where did the *Leader-Press* writer get his statistics?



OUR COVER this month points up a new and significant slant for Brotherhood Month. It presents a family of Displaced Persons, latest contribution to America's great melting-pot, and seeks to depict their emotions upon looking for the first time upon the Land of Freedom.

Shepherd for the Protestants among the D.P.'s is Church World Service, whose tag our cover family wears. CWS is currently appealing to Americans everywhere to assist D.P.'s in finding a new life in America. If you want to know how YOU can help, drop a card to CWS today; address: 214 E. 21st Street, New York 10, N. Y.

NATION-WIDE ACCLAIM

"Ingrid Bergman makes a superb cinema superba!"

—WALTER WINCHELL

"You've got to see this magnificent film."

—KATE SMITH

"Ranks at the top as entertainment."

—LIBERTY MAGAZINE

"Miss Bergman is perfect for the role of Joan."

—NEWSWEEK MAGAZINE

JOAN OF ARC



starring INGRID BERGMAN

A VICTOR FLEMING PRODUCTION

COLOR BY TECHNICOLOR

CAST OF THOUSANDS

with JOSE FERRER

FRANCIS L. SULLIVAN • J. CARROL NAISH • WARD BOND • SHEPPERD STRUDWICK
HURD HATFIELD • GENE LOCKHART • JOHN EMERY • GEORGE COULOURIS
JOHN IRELAND and CECIL KELLAWAY • based upon the stage play 'Joan of Lorraine' by MAXWELL
ANDERSON • screenplay by MAXWELL ANDERSON and ANDREW SOLT • art direction by RICHARD DAY
director of photography JOSEPH VALENTINE A.S.C.

PRODUCED BY
WALTER WANGER • VICTOR FLEMING

presented by SIERRA PICTURES, Inc. • released by RKO RADIO PICTURES

"In this monumental portrayal of the Maid of Orleans by the gifted Ingrid Bergman, I feel that we have by all the tests, the picture of any month in which it is released . . . It will stand alone, in any year, as a work of art in its field and as a masterpiece of great acting! . . . it is a production as dramatically and emotionally powerful as it is technically excellent. For me, it was a moving experience beyond tears!"

—DR. DANIEL A. POLING
Christian Herald

☆

"The surest way to get better motion pictures—a desire shared by all—is for everyone to patronize the best films. Don't miss *Joan of Arc*."

—THE READER'S DIGEST

☆

"Ingrid Bergman's portrayal is one of the most moving performances ever seen! . . . Done with dramatic intensity and beauty!"

—LADIES' HOME JOURNAL

☆

"Grand and exciting! . . . Ingrid Bergman is magnificent! . . . This is really something to see!"

—SEVENTEEN MAGAZINE

☆

"'Joan of Arc' is the most thrilling and exciting motion picture ever filmed!"

—EDWIN C. HILL,
Famous Radio Commentator

☆

"A masterpiece . . . It is Ingrid Bergman's greatest screen role! . . . It will be shown for years to come! . . . Should be seen more than once!"

—PARENTS' MAGAZINE

☆

"Hollywood's greatest! . . . Utterly fascinating entertainment! . . . It is an epic that will spark every emotion! . . . This is something to have lived to see!"

—JOHN B. KENNEDY
Noted Radio Commentator

Editorially Speaking...

● COUNTER-ATTACK

A SUCCESSFUL young businessman has just left my office after saying: "I do not give books as gifts any more. I can't trust them."

Stacked in front of me as I write are five current novels totaling 2347 pages, each printed by a major publisher, and every one dirty. The dirt varies in quantity but not in quality.

These 2347 pages are loaded with illicit sex, with fornication and adultery, heavy oaths, obscene and suggestive phrases. Leading characters are the principal offenders. In two of the five novels, both the American high school and college are presented as majoring in illicit sex, with nearly everyone taking the major. In one of these two, the professor is the chief offender—and the author himself is introduced by his publisher as a professor. A special post-card announcement from this publisher comments, "A novel that is sure to have an appeal in school and college towns." No traditional decency of home, church, or society is respected by these five authors.

But the greatest offense is not yet stated, for there is not a single line in any publisher's blurb nor a sentence quoted from any review to even suggest the character of these dirty novels. Formerly, in advertising books in this category, publishers used such words as "mature," "realistic" and "sophisticated"; but you do not find them here. There is not the slightest warning that you or I should not drop these novels into the hands of adolescent sons and daughters, with Christmas or birthday ribbons around them. Pardon me, gentlemen, but speaking as a father, I charge that this is inexcusable dishonesty.

Playing no favorites, I quote from the flaps and covers of these five books:

"This is a strong, fast, and intensely moving story, alive with reality, charged with feeling and highlighted by humor."

"If this masterful book is a promise of what we can expect from American novelists, our national literature will be enriched by a decade of tremendous creative power."

"Extraordinarily gifted as a writer, equipped with an almost flawless technique. . . ."

"Throughout, it is animated by one of the most individual talents in American fiction. . . ."

"This is a novel of exceptional achievement. . . . His story illuminates an intense human drama and a situation that affects every American life."

"The present novel is undoubtedly the liveliest, most astonishing account of life with father and in remembrance of mother that anyone has lately written."

Well, if "life with father" and "in remembrance of mother" is as described on these pages, then we'd better send the children to their grandparents, and father and mother to a psychiatrist or a psychopathic ward.

In these five novels are 2347 pages permeated with dirt, but since I wrote the first draft of this editorial, a dozen more books have arrived which contain just as many indecencies.

What are we going to do about it? Pass a law? No. We are opposed to political censorship. But let publishers beware. Already censorship is widely advocated and with yearly increasing strength. However, we shall continue to be unalterably opposed to such censorship while we urge upon American publishers a self-imposed disciplinary code similar to that long operating in motion pictures and more recently set up by radio.

Our alternative to political censorship, and our counter-attack against such an evil tide is THE FAMILY BOOKSHELF, "A Book Club You Can

Trust," a new and different book club which offers the reading public of America the alternative of decency for indecency, decency with literary excellency, decency with novels from the pens of the world's contemporary great. THE FAMILY BOOKSHELF is a crusading answer to the question, "What can be done now to help roll back this flood of evil and suggestive literature?"

We invite every CHRISTIAN HERALD reader, we invite *you* to become a member of THE FAMILY BOOKSHELF and to unite with us in this crusade for the increasing sale of books "you can trust," for the wider acceptance of fine literature in every field, for cultured thinking in the American home, and for the spiritual as well as intellectual enrichment of the nation's youth.

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD

Readers of CHRISTIAN HERALD have heard about THE FAMILY BOOKSHELF, "A Book Club You Can Trust." Desiring to share in this great crusade for clean literature, many have already enrolled as members. If YOU have not yet become a member, please turn to page 97, sign the coupon displayed there, and lend your support NOW to this effort

I WENT THROUGH HIROSHIMA'S HELL

Rising phoenix-like from the ashes is a farseeing plan for peace, reveals this Methodist pastor

By **KIYOSHI TANIMOTO**

ILLUSTRATOR: FRANK HUBBARD

WHEN, on the morning of August 6, 1945, the first atomic bomb ever directed against human beings, exploded over my town of Hiroshima, taking an ultimate toll of 200,000 lives, I thought the world had come to an end. The inexpressible terror of that day, and of the days immediately following, was of such nightmarish proportions that by contrast Dante's *Inferno* seems but a mildly unpleasant interlude. You may take the word of one who experienced it: Hiroshima was hell—tortuous and terrible hell, beyond the imagination of any save those who went through it and survived.

And yet today I am more confident than I have ever been in my life that "all things"—even Hiroshima's searing horror—can be made to "work together for good." I know now, and am devoting my life to prove, that Almighty God can still take the wrath of men—even such wrath as that embodied in man's most fiery and most fiendish weapon—and make such wrath eventually praise Him.

You say that kind of reasoning is hopelessly idealistic, unreal, naive? I reply that it is the most real, the most practical and the *only* philosophy that will ever conquer the sinful hearts of men and bring permanent peace to this torn,

harried and war-exhausted earth!

As a loyal Japanese subject, yet also a minister of the Christian faith who had spent four years as a seminary student in the United States, I think I could see with a unique perspective all that has come to be epitomized in the word "Hiroshima." Americans seem to think it strange that among the people of Japan there is virtually no resentment against their conquerors for the destruction the bombers visited upon our land. Even in Hiroshima, one hears little bitterness for the event that blasted our thriving city and many of its inhabitants into nothingness. Whatever bitterness there may be is directed against our own warlords, who led us down this reckless path of wicked conquest and who themselves were guilty of inhumanities worse in essence if not degree than any just retribution our country received. That feeling is sincere, and betokens real hope for the eventual and complete democratization of Japan.

But it is the Christian thinking in Hiroshima, evident immediately after the bombing and persisting even stronger today, that gives what I consider the real hope for Japan. This was first expressed to me a few days after the event, by one of the few members of my church who survived. He had not been an active member, just a nominal adherent like so many who are more Christian in name than in spirit. He visited me at my bedside, where I lay fever-ridden with the atomic disease. He had just come from an inspection of the church and parsonage ruins, and into my burning hands he thrust 10 yen, saying:

"Reverend, this terrible thing has happened because we have not been Christian enough. Had our faith and works been what they should have been, our country would not have fallen into the hands of the warmongers. Let us

build our church—and our faith—again!"

Our church is being rebuilt—with inspiring and heartwarming aid from many unexpected quarters. Those members who survived are back at work in their church, more consecrated than ever. Our membership, like that of other Christian churches, is rapidly increasing, many being turned to Christianity from their disillusion with Shintoism and Buddhism and other religions. Only recently I baptized no fewer than seventy converts.

But bigger and more important even than this is the birth in Hiroshima of what we hope may be a world peace movement. Conceived in agony perhaps and nourished on the bitter milk of experience, that movement is presently being guided by men inspired by Him who is called the Prince of Peace. It is to this movement that, through my ministry in Hiroshima, I have dedicated my life.

As background for that dedication, allow me to relate some of the experiences I passed through during and after the bombing.

I ESCAPED DEATH ON that fateful day by what some may consider a fortuitous circumstance. You will forgive me if I

persist in believing that Providence may have had a hand in it—not because I was more worthy of living than any of the thousands who died, but because God may have had a special work for me to do. I believe He will take me when that work is done, and not till it is done—or at least until I have done all I can to accomplish it.

I had arisen early on the morning of the bombing. With one of my members, Mr. Matsuo, I had planned to cart some church property to the estate of a friend who lived in the suburb Koi, about a mile from the center of the city. Many cities near Hiroshima had suffered severe attacks from B-29's. We fully expected Hiroshima to be next. Since the estate of my friend, Mr. Satow, stood in a valley screened by foothills, I thought the things would be much safer there than in the church, which was in the center of the city.

We pushed the cart through the city, out into the outskirts and up the sloping streets of Koi. We arrived at Mr. Satow's place about eight o'clock, paused to rest before unloading, and were just about to place the things on Mr. Satow's porch, when Matsuo gave a fearful cry. I swung around in time to see a great flash of light streak out of a dim, brown cloud. As though given a mighty shove, I staggered backwards a few steps, then dropped face down between two huge rocks. There was a terrific blast of wind, and debris showered down all around.

I thought that my friend's home had received a direct hit from a B-29's bomb. When I lifted my head to call to Matsuo, I saw that the roof of the house had been blown away and a cement wall knocked flat. Glass doors and windows were shattered. Two adjoining houses were burning fiercely, and from them injured people ran shrieking.

(Continued on page 86)

Right: The atom bomb did this. Below: The shell of Dr. Tanimoto's church.



Below: Soon after the bombing, services were being held in the roofless church.

A Pulpit for Don

It was just what both of them had dreamed of—the chance at an influential church. Then, at the important hour, everything went wrong. Or did it?

By ANNE WEST

CLARE dropped the receiver back onto the hook with a decided clack. Breakfast dishes still cluttered the sink, and upstairs she could hear Toby splashing water over the clean bathroom tiles. She looked at the clock. Eight forty-five. Briskly, she patted the meat loaf into shape and took the two chocolate pies from the oven. There were still the beds to make. And the salad had to be started. But if she raced like mad, and could get Midge operating a dish towel, there still might be ten minutes left somehow for dressing and groping through the piano bench for music.

It was pretty evident why Betty had called at the last minute and said she couldn't play for services this morning. It was all part of the campaign to keep them in Millers Grove. The blunt, deliberate campaign the whole congregation was waging. Howard Simpson's sudden approval of buying new hymnals was a part; and Susan Jennings

gift of all her father's theology books.

She pushed back a stray wisp of hair and noticed that there was no curl anywhere along its length. Yesterday afternoon at 3:00 she had washed her hair and pinned it carefully in place, thinking of today and of how important it was going to be that she look her best, that she make a good appearance for Don's sake. But at 4:30 Don had called her from Vinson's Drug Store.

"They're here, hon," he had said lamely. "Took advantage of the pretty weather. Decided to drive down instead of coming on the late train tonight." He hesitated. "Could you—do you suppose—"

"Yes," she had said. "Bring them on." There was nothing else to say.

She had taken down her hair and whisked into a clean house-dress and sent Midge flying to town on her bike after pork chops, tomatoes and bread.

Ten minutes later she had watched the car come in the drive and the four

of them get out. Don—moving quickly, anxiously, his bright blond hair shining in the sun—and the other three, Mr. Fletcher, Mr. Trimble, and Mr. Sayers. Starkly, as in a nightmare, all the preparations she had planned to make yet that night had paraded before her and she had felt frightened and lost inside—the way she had felt three years before when they had come to Millers Grove and Don's first pastorate.

FOR six weeks now she and Don had planned this day, every detail of it. The services at church, the dinner, the hospitality they would show. Even the attitudes they would take, the little ways they would try to hide their eagerness. Everything would be perfect, and serene, and the men would know, without a single doubt, that Don was the man to fill the pulpit in the big church at Hamilton.

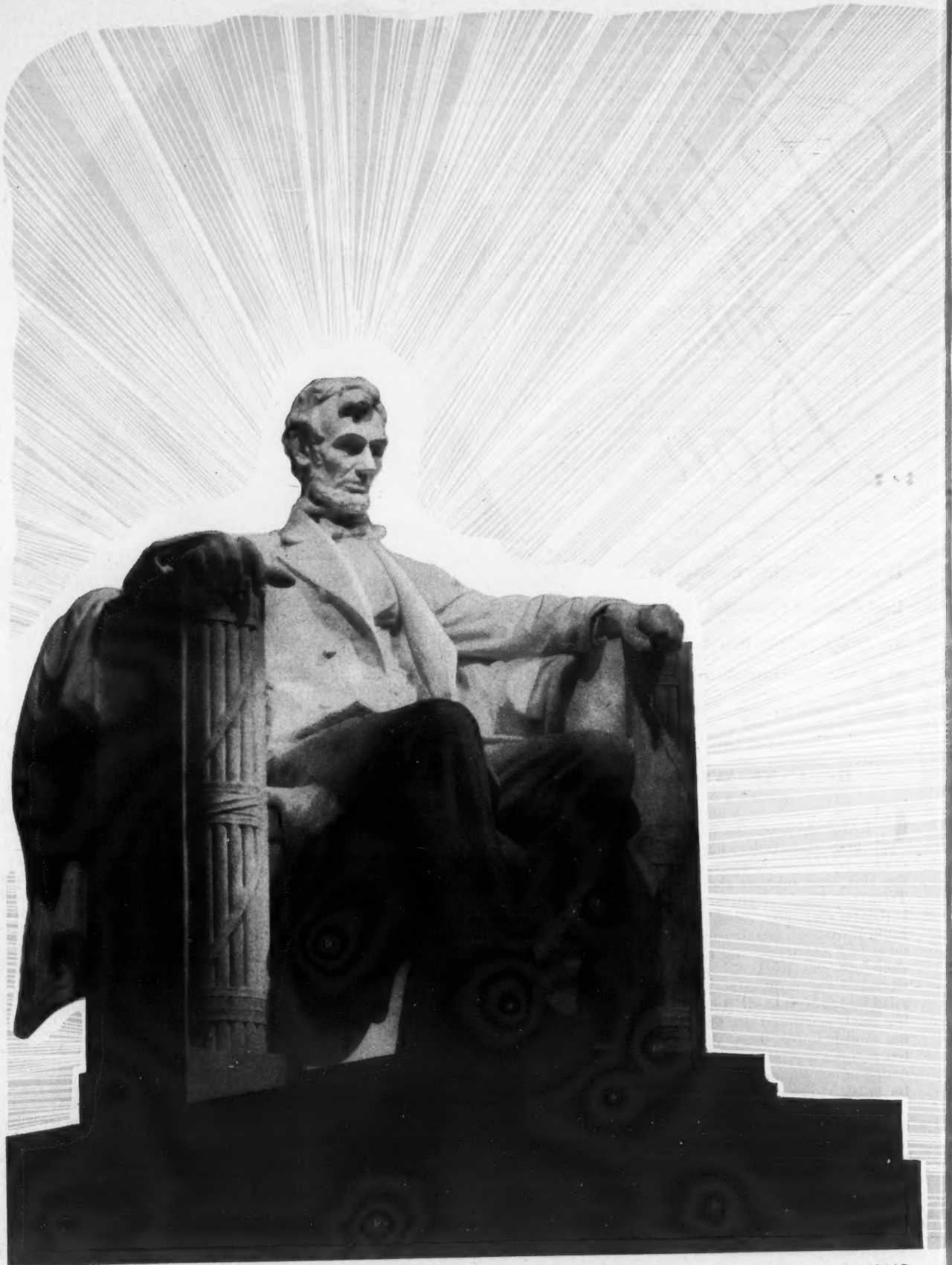
The big church with the organ and carpeted floors and a robed choir and a pastor's study. With a paid pianist, and a secretary, and money to spend on

(Continued on page 34)



Don had spent days over his sermon . . . there were no biblical ABC's in it.

ILLUSTRATOR
HAZEL HOECKER





• The Tall Man •

He came by train from Washington
Into a blood-bought land,
He scribbled on an envelope
He carried in his hand:

*Four score and seven years ago our fathers
brought forth, on this continent, a new
nation, conceived in liberty, and dedicated
to the proposition that all men are created
equal . . .*

Tall brown men in buckskin shirts,
Buxom women in linsey skirts,
Folk who pushed the forest down
To clear the land and build the town,
Wagoners whose steel tires cut
The Wilderness Road in double rut,
Dreamers whose red blood stained the snow
On the road to Trenton long ago . . .

*. . . Now we are engaged in a great civil
war, testing whether that nation, or any
nation, so conceived, and so dedicated, can
long endure. We are met here, on a great
battlefield of that war. We have come to
dedicate a portion of it as a final resting-
place for those who here gave their lives
that that nation might live . . .*

Old battlefield drowsing in the sun,
No more you'll hear the bugles blowing,
Or the drums' long roll or a rifle blast
Across your quiet going.

Now wear you old age's beauty gray,
That tranquility the years have brought

To heal the wounds and hurts made
By a nation overwrought.

*. . . The world will little note, nor long
remember, what we say here . . .*

And so the tall man spoke his mind,
And so the people heard,
But long years passed before they knew
The wisdom in each word;
And now that green and rolling slope
Where once the gray wave broke,
Lives on in memory because
Of words the tall man spoke! . . .

*. . . That we here highly resolve that these
dead shall not have died in vain; that this
nation, under God, shall have a new birth
of freedom; and that this government of
the people, by the people, for the people,
shall not perish from the earth.*

. . . Not for free men,
Not for us the shrill maniac screaming
Of one man's voice into a microphone,
The black gun butt beating on the midnight
Door, the rubber truncheon raised against our
Heads. Rather our feet walking the known
round
Earth of our own time and land, every man
Following the Bright Angel Trail of his
Own deep thoughts toward whatever nebulous
Future we may find . . . but always free!

— GLEN BAKER

Long

DEATH *on Parade*

Not only costly but pagan are many of the practices associated with the modern funeral. Here's why, and here's what we can do about it!

By THORP McCLUSKY



HEY buried my friend Bill Phelps yesterday. They said it was a "model" funeral—planned in every detail to leave a vivid, beautiful "memory image" in the minds of all of us. Yet today I am sick at heart and troubled.

Here's what they did to Bill's mortal remains. After he died, the undertaker—or "funeral director," as he pre-

fers to be called—unobtrusively took charge. The remains were whisked away quietly in a shiny ambulance to the "funeral home"—incidentally, the best-looking mansion in town. The next time we saw it, the body lay in the undertaker's "master adult slumber room," surrounded by steadily growing banks of floral tributes. An automatic pipeorgan and a record-player alternated in providing discreetly soothing music. The casket was of ebony, with plexiglas handles, velvet lining, satin coverlet. A curved inner-glass lid gave a final touch of luxury.

The funeral itself was a miracle of nerve-racking propriety, of senseless custom inflicting needless and avoidable anguish. In a small alcove, out of sight of the curious public, the widow sobbed. The music was depressingly morbid, while the clergyman overemphasized the loss to family and community and touched only briefly on the joyous certainty of resurrection and reunion. There were strained silences and interminable delays, climaxed by the ostentatiously slow procession to the cemetery. Thank heaven, the committal service was brief.

In a day or two, Bill's widow may expect yet another ordeal. The funeral director will drop by to present her with a recording of the funeral service, a glossy photograph of Bill lying in state, and a miniature replica of the coffin, complete with key. He will carefully avoid any mention of his bill.

Why did we have to put on such a show? Bill always insisted that he wanted a simple funeral. Why didn't we respect his wish? Why the growing materialism of our

funerals—to the increasing neglect of the spirit? Why do more and more of us feel that we must "keep up with the Joneses"—in death as well as in life? Why have we come to tolerate these costly barbaric, pagan shows?


Prior to 1880, most of our funerals were simple, utilitarian affairs. When death came, relatives or neighbors prepared the body for burial. A plain, wedge-shaped coffin was built by a neighborhood carpenter or cabinetmaker (I have seen the bill for such a coffin of walnut—it amounted to \$6.00). Friends, church or cemetery employees dug the grave. There was no outer box or "burial vault" to protect the coffin. The funeral was held quickly—either from the home or church. The coffin was transported by the local liveryman, who owned the hearse. Family, friends and relatives donated the use of their vehicles. There were no paid pallbearers or musicians. Flowers, when they were permitted, came from the gardens and fields.

In 1880, with a U. S. population of 50 millions, we had 5,113 undertakers. There were some 993,000 funerals—an average of 194 per undertaker. By 1920, the population had climbed to 106 millions, and 24,464 individuals in the burial business handled 1,384,000 funerals—a decline to only 56 funerals per mortician for the year. With a lowered death rate and an over-supply of undertakers, competition for "possession of the body" was becoming ruthless.

As the 20th Century unfolded, another factor was intensifying the plight of the undertakers. Not so many years earlier, burial of the dead had been only a sideline, "undertaken" usually by the carpenter or liveryman, who possessed either the skill or equipment to handle the job. What he couldn't do himself, he "undertook" to have done. He was not dependent on funerals for his livelihood. But with increasing competition and specialization, the modern mortician was not so fortunate. He had to make his entire living from funerals alone—and not so many funerals at that. What was at first a sideline had gradually evolved into a full-time profession.

Small wonder that the cost of funerals has risen steadily!





In 1938, the "average overall" funeral cost in the metropolitan New York area was \$317. By 1945, the average for the entire nation had reached \$333. Just a year later it had climbed to \$375, and in 1947 it was \$409. Last year, the New York City average was \$496—and prices are still climbing. Fortunately—as the funeral directors admit themselves—the number of undertakers in the U. S. is not increasing. For some years now, it has hovered around a peak of about 25,000. Evidence of the steadily increasing luxury of our funerals is indicated, however, by the boom in morticians' supplies. During the past eight years alone, the number of persons employed in the manufacture of caskets and other morticians' goods has skyrocketed. The undertakers are offsetting the limited number of funerals by the added costliness and magnificence of the merchandise they are selling the public to put into the ground.

Time and again, the nation's undertakers have been charged with profit-gouging, merciless exploitation of the poor, and influencing the public to ever-greater extravagance and display. Actually, the overwhelming majority of funeral directors are honest men, usually generous souls who never turn down a "poor funeral," gregarious, active in religious, fraternal and civic affairs—representative citizens.

The blame for modern funerals becoming big business lies as much with the public, which has supinely allowed "current custom" to overlay and all but blot out our Christian concept of death and burial, as it does with the mortician. All of us must accept responsibility for what has occurred—the transformation in three short generations of what was

ILLUSTRATED BY LUMEN WINTER



once a simple duty to the dead to what now is certainly the most wasteful, senseless and irreligious misapplication of modern technology.

The panopoly of our modern funerals stems directly from the introduction of embalming. During the California gold rush, Auguste Renouard, a physician, hit upon the idea of preserving bodies for shipment East. Many Civil War dead were embalmed and shipped long distances. By the turn of the century, embalming was already widespread, and a new cost had been added to funerals—\$10 to \$15 for "embalming and beautification." It is quite true that some undertakers had variable fees, depending on whether the features wore a look of hopeless resignation or a smile of transcendental triumph.

Today the U. S., alone among nations, practices universal embalming. Only a dwindling remnant of orthodox Jews escape it. Unlike the ancient Egyptians, however, we have no religious or even logical basis for the practice. The Egyptians believed that the body continued to house the soul after death; we who accept Christianity profess that the soul leaves the body at death and returns to its Maker. Why, then, have we permitted the commercialization of funerals to the point that they are now a half-billion-dollar industry, with an added annual take of \$100,000,000 by the florists?

THE undertakers do not deny that the luxury and display of present-day American funerals are of no benefit to the spirit of the deceased. But they have succeeded in conditioning our society to the point where, when a wage earner dies, leaving perhaps a \$1,000 or \$2,000 life-insurance policy, neither the widow nor the mortician sees anything disproportionate in a \$500 or \$750 funeral, even though the insurance may be her only means. True, a cheaper funeral will be available, centered around a more modest casket. But the higher-priced caskets will be so much more beautiful, so much more prominently displayed! Even though the undertaker refrains from trying to sell the widow on the costlier funeral, chances are she'll sell herself.

For decades now, a vicious, spiraling cycle has been functioning. Preservation of the body led to finer coffins. Gradually the cabinetmaker evolved into the casket manufacturer. Highly stylized caskets designed to reflect the "personality" of the deceased came into vogue. Craftsmanship developed such refinements as hard-rubbed finish, mortised and waterproof-cemented joints, copper nails, inner walls, velvets by Cheney, solid silver handles and mountings. Expensive vaults became necessary to protect the costly caskets.

With sufficient time to summon people from a distance, the death notice became customary. Floral trib-

• A Stidger Storyette

Land of Lincoln

A FEW years ago I heard Rabbi Wise tell this story—appropriate to February—about his father, who came to these shores as an immigrant from Germany when a young man.

It seems that his father, while a student at Nuremberg, was having what we Americans call a "bull session" with several friends. They were talking about going to America and telling the reasons why they wanted to migrate to this land.

One boy said: "I want to go to the Land of Cotton!" for, at that time, cotton was king and the phrase had penetrated to that far-off city.

Another student said: "I want to go to the Land of Iron!" for, at that time, Andrew Carnegie, another European boy, had become famous as the founder of the great steel industry.

A third German boy said: "I want to go to the Land of Gold!" for the fabulous story of the gold discovery in California—although it was back in 1849—was just then coming to the consciousness of European people.

A fourth boy said: "I want to go to the Land of Liberty!" for our Statue of Liberty and its symbolical significance had stirred the youth of Europe.

But it remained for the father of Rabbi Wise to express the most significant wish of all, when he, having listened to the whole conversation, said quietly but sincerely: "As for me, my friends, I want to go to the Land of Lincoln!"

In this month when the whole nation and, in a way, the whole world is conscious of Abraham Lincoln because it is the month of his birthday, most of us have the feeling that perhaps as significant a reason as any for being glad that we are Americans is that we have the privilege of living in the Land of Abraham Lincoln.

—WILLIAM L. STIDGER

utes grew in ornateness, and were constructed to retain their freshness for several days. Paid singers and pallbearers were added to the pageant. More and more, the social and economic importance of the deceased came to be judged by the lavishness of his funeral.

Increasingly fierce competition required undertakers to offer a wide variety of casket styles—one manufacturer offers ten different designs—and larger establishments became neces-

sary. Embalming improvements necessitated elaborate laboratory facilities. The next step was to take the body out of the home, house it at the undertaker's. This "eased the burden on the family," and "shielded children of tender years from the psychological shock." A further excuse was that so many homes were small, so many churches inconveniently located, or heated only on Sundays! Today, almost 90 per cent of all funerals are held in undertakers' "funeral chapels."

A frequent and bitter complaint against undertakers comes from people who inadvertently learn that a funeral cost \$750, say, while the undertaker paid only \$200 for the casket. "What a robber!" they exclaim.

The reason undertakers prefer to conceal the wholesale cost of caskets becomes plain when we recall the high expenses of a modern mortuary—building, hearses, automobiles, skilled employees, and so on. These expenses must be absorbed by a limited number of funerals. The main item of merchandise is the casket. So the undertaker places a neat tag on it which reads: "\$750—including our standard service." This lump charge usually includes care and preparation of the body, arrangement and direction of the funeral, use of the chapel and other facilities, authorizations and permits, hearse and one automobile, "and casket as selected." It's obvious that the higher the price of the casket chosen, the more the undertaker will make on the funeral. Indeed, undertakers say that they lose money on "standard service" funerals costing less than \$200. Here, certainly, is a powerful incentive for selling the higher-priced funerals.

It's no secret in the trade that the customary mark-up on caskets above the wholesale cost to the undertaker is around 300 to 400 percent. "Once for the casket as merchandise, once for overhead and service, and once for profit," is often said. Furthermore, the "standard service" funeral, regardless of the casket selected, includes only the minimum essentials. Everything else is extra—additional limousines, flower cars, obituary notices, tips, pallbearers, opening the grave, and what-have-you.

Of course, you can buy the casket separately, and pay for all the various "services" individually. But your bill will come out about the same. The undertaker has to live.

The worst thing about this gargantuan traffic in death is that it's accepted, even expected; a whole nation has been conditioned to think that these so-called advances in our funeral customs are right and proper. The funeral industry introduces a new innovation, the public approves it—and from that moment the undertaker has to supply it, with constantly increasing "refinements" and "modernizations." "Aren't we,"

(Continued on page 90)



Let's Return to Old-Fashioned Fun!

By ROSCOE GILMORE STOTT

THE advertisement in my morning paper stopped me short. Its headline read: "*FREE—One Evening of Fun for the Entire Family!*" And the ad was not from some club or recreation center. It was from a church.

I read the ad twice and then emitted a fervent "Amen!" Here was a church boldly, and with imagination, arising to challenge youth and maturity alike to come back to hours of clean, hilarious fun! A church announcing that there is a place in God's house for joy that is mentally and physically stimulating! Here was happiness dramatized as a religious factor—not the lure of Satanic forces. Fun coming into its religious own!

It was easy to recall my own efforts for youth a generation ago in a tiny Baptist church in a state college town. It was one of the most bracing and most rewarding efforts of my life. There was no awkwardness. No insipid and affected introductions and mumbled responses. Dignity was shunted out the door, timidity forced to lift a white flag. Aloofness and pomposity were as remote as the far poles. For in youthful zest and bravado I had deacons playing "pease-porridge-hot" and other such juvenile games, with new students. The reward came on the next Sunday—a class of hundreds. How wonderful is any church that decides with Paul to become "all things to all men"! And fun—good, clean, wholesome fun—is not a small thing.

I hope I am not hopelessly old-fashioned. But I cannot help feeling

that today's ways of relaxation are more wearing than beneficial. They lack the qualities of friendliness and neighborly good cheer. They tend to produce mental strain and emotional upsets, rather than relieve them. Today we even come home from our vacations—to rest! Our social contacts are colored with speed, tension and an inordinate desire to win.

Too many of our modern pleasures leave the participants limp, not relaxed. Gamboling on the green of yesterday is far better than gambling

Real fun never is in "spectating" but in participating. Aloof in the joys of reading, planning, working on some project, one may of course find pleasure. But not *fun*. Fun requires mass laughter, mass gaiety of spirit, a thrilling harmony with other hearts and other minds. Aloneness can create anti-social thoughts and feelings. Lord Byron called happiness a "twin." It must share.

Old-fashioned play trains one to "give and take," to accept victory humbly, to grin in defeat. Better than all, it teaches young and old *how to get along with others*. Sincerely I believe we meet the serious problems successfully only after we find outlets of merriment. There are times to "let your hair down"—if you have any to unloose. When we become like little children, for the first time we understand our own children or those we teach. We boast over our ability to push a peanut by the nose across a basement floor faster than the deacon can. But in the aftermath of laughter, we arise to make high resolves for our church, our home, our youth.

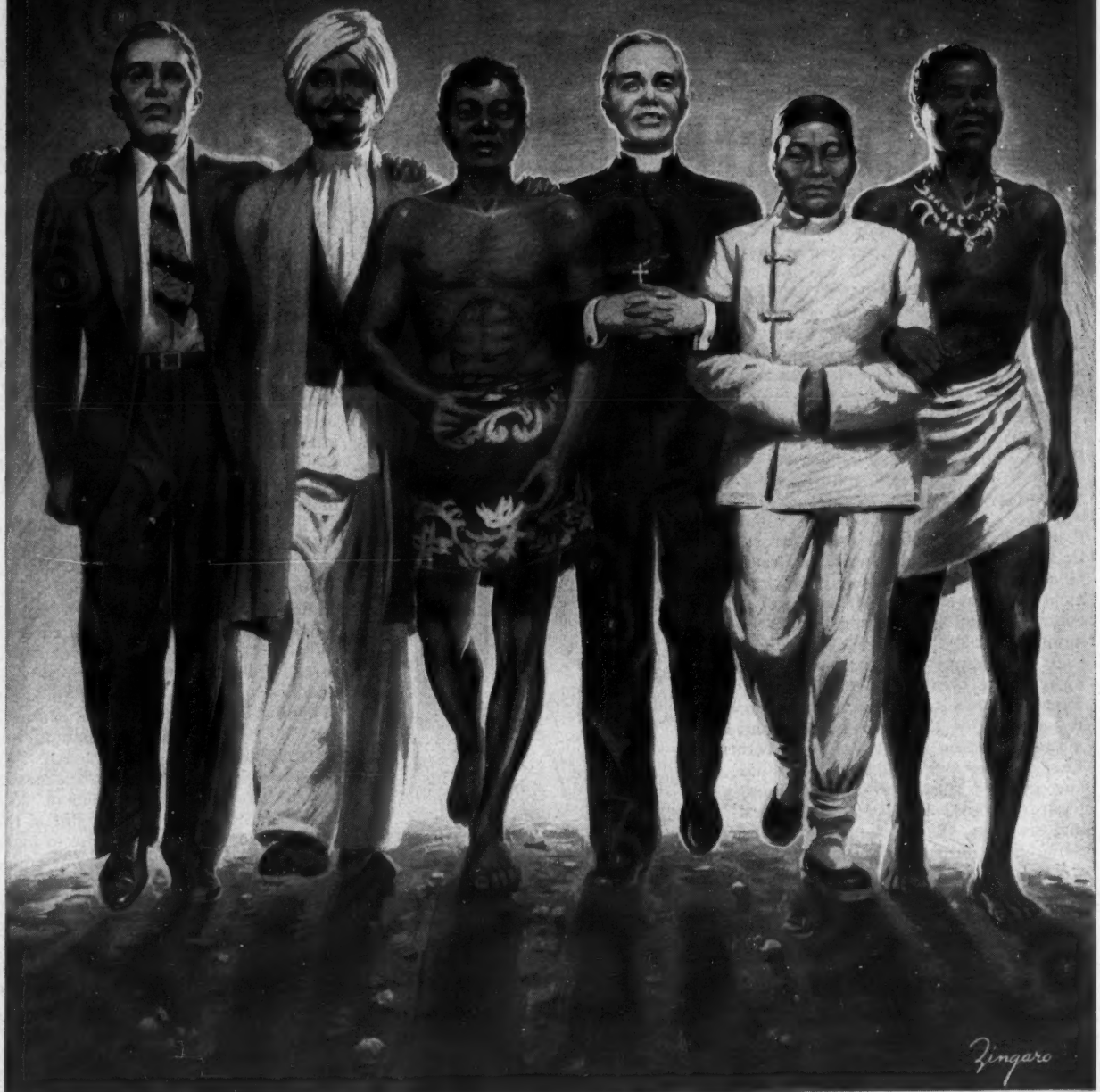
Only two things ever unify a group completely—song and laughter. Dread of tomorrow yields to the spirit of merrymaking. Worry slinks to a far corner, while courage dashes up to take its place.

A former pastor of mine made a line of rowdies in the back row of his sanctuary into church leaders. How? By simply understanding that they were
(Continued on page 93)



with the "green" of pleasure-bent moderns. So I do not apologize for sounding my modest call back to the fun of yesterday—before movies, television.

Brothers of the Faith ... Together



AS OLD as the history of man is the spirit of animosity between strangers, the hatred and fear of men different from you, the urge to assert yourself at their expense, to guard yourself against the stranger's intrusion or greed. We do not know what the caveman *felt* when, hiding in his rocky home, he watched some wandering warriors from a different tribe file by on his private hunting path. But we do know what he *did*. He either hid from them or fought them. There was precious little trust or good will beyond the limits of the early family or tribe.

Much later the residuum of that primitive animosity showed itself in the language and customs of men who had (as we say) become civilized. In Latin a single word was used for both enemy and stranger—the ideas being to them synonymous. In the world of Jesus, although Roman might had clamped a military peace upon the whole area of the Mediterranean, underneath the surface there seethed a mass of ancient hatreds that ever and again boiled up in insurrections against the Roman peace. For Roman hated Greek as he envied him his rich and old-time culture. And Greek looked down upon Roman as an upstart parvenu. And even in his amazingly rich language he had no word for his Asiatic Persian neighbor save that which meant barbarian. On the delta of the Nile the Egyptians took pride in the history of their dynasties, and in Palestine the Jew called all not descended from Jacob *goyim*; gentiles, heathen.

Even in Israel, where the Mosaic law had made a valiant attempt to protect the poor from slavery, there had grown up a mutual hatred between the rich and poor that finds its echoes all through the Bible. The Roman economy was dependent upon an ever increasing supply of foreign slaves imported after each military conquest to man the mines and perform the menial labor of all Italy. The graceful life of Greece in its highest days of Plato, Pericles and Aristotle rested squarely upon the straining backs of foreign slaves who had no hope of being other than disregarded menials in that society.

I am suggesting that the fears and hatreds, the sharp and bitter animosities among groups, races, and classes in our world today comprises nothing new. It is an old problem, as old as the history of man.

When Christianity began to make its impact felt upon the Roman world that I have been describing, it did not make a frontal attack on the social and economic pattern of its life. If Christianity had avowedly and openly threatened the slave system, it is likely that you and I would never have heard of the name of Jesus Christ or any of his followers. They probably would have been

early executed as criminals and enemies of society. Jesus and the apostles attacked the spirit behind the system. They centered on religion and avoided politics and economics.

But let me make this point clear: the religion of Jesus and the Apostles was so vital, so revolutionary that, lived up to, it was inevitable that it would destroy the prejudices and patterns of animosity that were then accepted as natural and normal between classes and races of people. For Jesus taught men to call God "Father." That may seem innocuous enough to us, as it did to the conservative rich of Jerusalem and the slave holders of Rome. And it was strictly a religious idea. Good! Let Christians pay attention to their prayers and religious interests and they will be

A SERMON FOR BROTHERHOOD MONTH

By
EUGENE CARSON BLAKE

ILLUSTRATOR: CHARLES ZINGARO

★ ★ ★

popular in any community. But the Christians began to take this idea of the fatherhood of the universal God seriously. If God is our Father, you and I have a new relationship however strange or different we may be. As potential sons of God, all men become brothers under the skin. The mood much later put in verse by John Oxenham took hold of the Christians:

*Join hands, then, Brothers of the
Faith,*

*Whate'er your race may be!
Who serves my Father as a son
Is surely kin to me.*

So gradually and slowly as the years went on, both the emotion and the logic of Christianity began to undermine the pattern of animosity that until then had set the structure (almost uncriticized) of life and society. Jesus had boldly attacked even the law of Moses on this score. "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies . . ." If a Christian were to love his enemies, how much more should he have loving concern for the slave, the stranger, the alien who was no enemy at all! So it was that the fellowship of the Christian Church early became inclusive. It spread beyond the lines of nation, race and class.

And Paul made it clear that in Christ there could be none of the ancient

divisions of mankind. "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female: for ye are all one in Christ Jesus." And just as the apostle fought to keep the natural patterns of animosity from destroying the unity of the Church, so on the other hand this spirit of Christ began to have repercussions in society outside.

You will remember the story behind the book of Philemon in the New Testament. A slave, Onesimus by name, had run away from his legal owner, Philemon. His escape had been completely successful and he had lost himself in the vastness of Rome's underworld. Somehow Paul met him and Onesimus became a Christian. His past came out, doubtless freely confessed to his newfound brethren.

"Who was your master?" asked Paul. "A certain Philemon of Colossae," was the reply.

But Philemon was a man well known to Paul, and a Christian too. So Paul sent Onesimus back to his legal owner. "Ah," some have argued, "that shows Paul was a supporter of the slave system!" Perhaps. At any rate, he did not attack the law or system itself. But he so much undermined the whole spirit and basis of it that it was forever doomed from that hour.

Listen to what he wrote to Philemon about the slave Onesimus who under the law would lose his life in horrible torture:

"I am sending him back to you, though in so doing I send part of myself. It was my wish to keep him at my side for him to attend to my wants, as your representative, during my imprisonment for the Gospel; only I wished to do nothing without your consent, so that this kind action of yours might not be done under pressure, but might be a voluntary one. For perhaps it was for this reason that he was parted from you for a time, that you might receive him back wholly and forever yours; no longer as a slave, but as something better than a slave—a brother peculiarly dear to me, and even dearer to you, both as a servant and as a fellow Christian. If, therefore, you regard me as a comrade, receive him as if he were I myself. If he hath wronged thee or oweth thee ought, put that on my account—I will repay it."

SO IT was that although the Christians did not make a frontal attack on some of the evils and injustices of society that seem obvious to us, they did by their new spirit of brotherhood undermine the very basis of these evils and injustices.

And, let me repeat, this was a strictly religious idea. It was new faith in and understanding of God.

(Continued on page 82)

Woman's Place

IN THE CHURCH



HAVE you found it difficult to interest your group in foreign-mission work? Some folks believe that individual efforts are futile, that even the thousands and thousands of pounds of food and clothing sent overseas by church societies are too few for too many. They are all for letting the government take care of things.

"Not so," says Mrs. R. A. Finney of the First Methodist Church of Topeka, Kansas, who started her Women's Society of Christian Service packing boxes for overseas several years ago. "The good will in the world can be built more effectively by a multiplicity of individual kindnesses than by diplomacy and lawmaking. Our workers through their missionary efforts have developed a real feeling of kinship with the needy."

Mrs. Finney's request to the Methodist Committee on Overseas Relief two years ago was answered with the names of six Methodist ministers' families in Poland. The WSCS adopted these families, sent them boxes of food and clothing, and answered their letters as well as requests from their friends who had learned of the church's help. Newsletters of the families are pasted in scrapbooks and passed around to all church members. Only by reading these letters, written in copybook English, does the need in Europe for the very necessities of life become vivid. Here are a few lines from a man in Vienna who had heard of the group's mission project:

"I am a war invalid and with regard to the great misery only I dare to turn me to you with my request, hoping you

will not misunderstand it. Certainly you have read and heard about the great need and misery we are suffering here in Vienna and therefore I dare to beg you for some food and used clothes and shoes. We are a very needy family, hard touched by this dreadful war and you would do a good act. We shall be happy to get only that what is left from your table and clothes which you will throw away. All these things we shall repair and we are glad to have them. We are glad to get the cheapest things. Once more I beg to forgive me, for bothering you, hoping you will be so kind to reply my letter. We are quite despaired, because winter is approaching and we have neither food, nor clothing and shoes at all. Knowing that you are a representative of the noble

minded American nation, will have understanding, I trust, that you will be so good to help us in our misery."

Another link of this Kansas church to Europe is through Konstanty Najder, head of the Methodist Church in Poland. After the war he established a seminary and an orphanage. At a time when there were over a million war orphans in Poland alone, the WSCS sent over 100 pounds of children's clothing and layettes directly to him. Information of those in need also comes through church members stationed abroad with the army, and the Church World Service.

This is a large church with a congregation over 3,000, but the members are continually reminded just the same to put clean old clothing in the boxes placed in the hall entrances of the church buildings. Donations are also solicited for new materials, feed sacks, notions, buttons and thread. The sewing and packing of the clothing is done at regular group meetings of the society and also by the Who-So-Ever-Will Club. The latter is composed of any women who can and will sew on Tuesdays at the church. Altogether last year, over six thousand tons of clothing were reconditioned for mission projects overseas and at home.

CLOTHES are made over for serviceable wear. Scraps of new or old materials are used for toys and children's balls. Other scraps are saved for rag rugs given to home missions. Bedding is often made from parts of garments too worn for practical use. For instance, quilts were made from cotton scraps, interlined with warm old blankets and lined with outing flannel. Often the workers will tuck little notes into the pockets of clothing so they can have the pleasure of hearing directly from the recipient, and learn just where their own little projects have traveled.

Here are some pointers suggested by Mrs. Finney for those packing the parcels. It is wise to check the government regulations on mailing for different countries, and to keep an up-to-date chart. Usually every item must be listed and as much as possible packed into the box up to the size and weight limit. Soap, for instance, is always packed with clothing, not with food. Sugar they send in two-pound coffee cans. Fats, tea, coffee, cocoa, dried milk are always desired over there. Bright colors and warm clothing are especially appreciated. The postage for mailing comes from the group's treasury.

What effort can be called futile which brings the following words of thanks from Rev. Konstanty Najder? "On behalf of our Polish Methodists who have profited from the gifts you have sent, I wish to express to you the most hearty thanks. No words can describe nor express the joy and blessings of these peo-

ple who were so generously helped through your Christian kindness and understanding."

The women of the missionary society of the Crescent Place Reformed Church in Yonkers, N. Y., became so enthusiastic about one of their projects last year that they are doing twice as much of it this year. Japan became their interest when their beloved missionary Dr. John de Maagd went there in the first group of twenty-five ministers returning to this field after the war. The society decided to send the Japanese people, through him, a token of good will. So the twenty-five women of this group collected, packed and sent to Japan, packages containing enough food to feed twenty-five people a varied, substantial meal. There were dehydrated potatoes, canned bacon, dried beans, tomato soup, canned beef, powdered eggs, powdered milk, ten pounds of rice, sugar, raisins, coconut, hard candies, cookies, cake, instant coffee and tea. The cost of postage was held to about three dollars by sending the packages to soldier members of the church through their APO addresses.

Dr. de Maagd sent invitations to Christian Japanese ministers and their families in the Tokyo area. Some of the wives were unable to attend because no one dared to leave his home unguarded. The others accepted with pleasure, by penny postcard, happy at the friendly act and anxious to taste American food.

The project this year, under the leadership of Mrs. James Franco, is to send over a meal for fifty people, and the women's society is sharing with the Sunday school in the collecting and packing of the food. The menu has been planned, and each class is taking care of a certain part of it. Little pictures and booklets with the drawings of the beginners' and primary classes are being included. The children can better appreciate the needs of others when they join with the grown folks in the actual work or preparation of the woman's group's missionary program.

A meal of a different sort was the feature of a missionary program of Second Church in West Newton, Mass. As the church bulletin succinctly stated:

"We have talked relief; we have con-

(Continued on page 31)

PIN MONEY PLANS

THIS money-making scheme is unusual because it is more fun than work! Furthermore, each member of the group can work at home on the plan at her convenience. It is fashioning a doll's wardrobe. In brief, the group buys dolls at wholesale prices from a manufacturer or wholesaler. It is very important to get good-quality dolls, too, in a variety of sizes and types. Each member chooses the doll she wishes to dress, and plans to have it ready at a future date. The showing might be announced now for the last meeting of the season in May or June, or publicized at that meeting for a fall showing. Then all the dressed dolls are put on public view and sale to which members and friends are invited. Simple refreshments are an added attraction.

You might award ribbons for the prettiest doll, the most original costume, and the wardrobe showing the best workmanship. Prices for the dolls should be set according to the size and kind, as well as the quantity and quality of its wardrobe. These dolls, their wardrobes and accessories would make an effective booth at a fair, sure to attract all the little girls, and their mothers.

STOP! Look! Read! You may be throwing away money right now, or something that is worth cash to your church group! You won't if you have been reading about the new Christian Herald Church Help Plan. You know that you can actually get cash for certain box tops and wrappers of products listed in this plan. This is what you do, and all that you have to do: your church organization saves the labels of specific products—all familiar and time-tested ones you have used for years. Then your group sends a bundle of labels to CHRISTIAN HERALD from time to time and receives in return a check made out to your church society. That's the idea—cash for your collection of wrappers, labels or box tops of the products of the manufacturers participating in the Church Help program. Send in the coupon on page 47 for a list of the products. You will be surprised to see how fast that bundle of money-making labels will grow! (Con't next page)

LARGE QUANTITY RECIPE FILE

Potato Salad for 100

Wash and boil 30 pounds of potatoes until just tender. Drain, peel and slice or cube into large, enamel pan. While the potatoes are still warm, add: one pound onions, minced, one cup vinegar, two tablespoons salt, one teaspoon pepper; 2 cups salad oil. Mix lightly. When mixture is cold, add: 2 bunches celery, diced, one dozen hard-cooked eggs, sliced, one cup chopped parsley, and 2 quarts mayonnaise or salad dressing. Chill until serving time. Serve on lettuce (using one dozen large heads), if desired.

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BOOKLET REVIEW

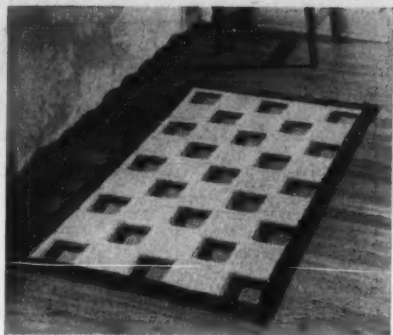
FROM across the country come requests for social programs, new ideas for entertaining the group, something besides speakers or movies. All of you will be glad to learn of a fifty-cent booklet called "Recreation and the Church," published by the National Recreation Association, 315 Fourth Ave., New York, N. Y. The book is dedicated to increasing the friendliness, fellowship and abundant living of church members. Whether your society is interested in music, drama, literature, parties, clubs, nature activities, sports, arts and crafts, folk dancing or discussion groups, you will find helpful suggestions and lists of books and inexpensive leaflets to furnish even more material. There are helps for leaders and volunteers, a suggested calendar of events for a year, and ideas for using existing facilities for recreation in both large and small churches. We recommend this booklet to anyone planning and promoting church recreation.

INFORMATION PLEASE!

WE need your help. Beginning with the last issue, we are presenting a needlework pattern each month that seems especially interesting or unusual to us. You can imagine how ticklish it is to pick just one pattern at a time from the hundreds and hundreds available. We would like some clues to help us pick the right patterns. What type of needlework appeals to you most? Knitting, crocheting, sewing, weaving, fancy embroidery, or what have you? What kind of item do you need new patterns for? Rugs, doilies, table coverings, children's clothing, household accessories, dress accessories, unusual articles? Tell us in general what you like, and in detail what you would like to see in Woman's Place Department. If you have designed something original in needlework, we would like to know about it. Perhaps it would fit in with popular demand and we could have a pattern prepared and offer your design to other readers all over the country. So here is your chance to put in your request for the kind of needlework you want to see and do.

NEEDLEWORK PATTERN

THE newest trend in floor covering is featured in this "sculptured squares" rug made of carpet warp. The design in tones of brown, natural, yellow, and orange gives the illusion of a carved nap. This clever effect is achieved by crocheting the design in four half-inch squares and sewing the squares together in a special arrangement. If you would like an instruction sheet for this rug, check the coupon at the end of this department. For a booklet with more new ideas for using rug yarn and carpet warp, including patterns for rugs, Mexi-



Make a "sculptured squares" rug, in brown, natural, yellow and orange, for that bare spot on your floor.

can table-runner set, pot holders and place mats, send 10c to Lily Mills Co., Shelby, N. C., for booklet No. 500. Look in your own needlework stores first; they may have the booklet in stock.


BUNDLES ABROAD

(Continued from page 29)

tributed to relief; now we will live relief by eating one meal consisting of cereal, sugar and milk, an apple and coffee or milk." And so this church put on an Austerity Supper, just as many churches all over the country have done recently. Second Church sold tickets at 99 cents each, and used the proceeds to buy food for one meal for 99 hungry people in India. In turn, the Ralston Purina Company furnished the cereal for the church dinner without charge. This Special Relief Cereal was developed, with the cooperation of the American Friends Society, by the Ralston Research Laboratories. Church members who partook of the Austerity Supper acknowledged their nutritional requirements met, but felt that the cereal meal would make a better breakfast than dinner. This poignant lesson on world relief was pointed up with motion pictures of the American Board Hospital at Wai, India, where the Second Church missionaries, Dr. and Mrs. Hall H. Cook, work.

Another type of missionary program might be the presentation of an inspiring candlelight service. Mrs. P. D. Posegate of Plainville, Kansas, sent us one of the short pageants she has written, called "Life Beautiful," which was given by her group of the Christian Church.

At the beginning of this service just one large candle, representing God and Eternal Life, illuminated the church. This light was placed in a holder in the center of the platform, with a white cross behind it, and a white gate on either side. As Mrs. Posegate read the lines of poetry, the women in their choir robes came as candle bearers through the gate. They represented Faith, Virtue, Knowledge, Temperance, Patience,

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Godliness, Brotherly Kindness, and Love. Each one lighted a candle in turn from the light of Eternal Life and placed her light in the holder in front of the cross and went out the opposite gate. These lighted candles showed the stepping stones to the cross. The candle lighters assembled in the choir loft and sang, "The Way of the Cross Leads Home." Mrs. Posegate concluded:

If we do not choose the way of the Cross

We will look back on our lives with pity.

For it is only the Life Beautiful Which may enter the Holy City.

Then one of the women sang a solo, "The Holy City."

This candlelight service needs just a few properties—a wooden board fitted with one large hole and eight small holes for the candles, two gates and the white cross. There is only one speaking part, that of the reader, plus eight candlebearers, one of whom may be the soloist, and an organist. If you would like a copy of "Life Beautiful," please check the coupon and enclose fifty cents with your request. As usual, the money will go to the church, in this case the Plainville Christian Church, after the cost of mailing is deducted.

OTHER missionary programs to stimulate your group's interest and enthusiasm in their projects include showing movies and listening to speakers who are familiar with the country you wish to know more about. Returned missionaries, doctors, teachers or travelers—all have interesting stories to tell. Or you might have a folk festival and all of your society actively participate in the songs and folk games of a foreign country. . . . You could build a small dwelling or diorama complete with furniture and a family typical of some nation. Naturally this would be a long-term project and something to be placed on exhibition and perhaps used later by Sunday-school classes studying mission fields. . . .

Observance of holidays of other coun-

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Christian Herald

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tries such as the *Kermesse de Bruxelles*, the fair of fairs in Belgium, or the day in Holland, the third of October, when the two dishes *Hutspot* and *Neluwe Haring* are traditionally eaten. The book, "Old World Foods for New World Families," by Leila McGuire (Wayne University Press), contains an interesting bibliography on social life and customs of Old World peoples; you will find many ideas for enriching programs with glimpses of the manners and customs of the various countries; there are recipes from fifteen countries and information about each nation on typical food materials, method of preparation and menus for a day's meals. The "World Wide Cook Book," by P. V. Metzelthin (Tudor Publishing Co.), also contains information on traditions and eating habits of countries all around the world, as well as hundreds of authentic foreign recipes.

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From Mrs. Victor Parmenter of Corinth, N. Y., comes this idea for *not* eating food, which proved of real help to her missionary group of young married women. On the front of a washed and dried ice-cream container she pasted color pictures of food such as fancy cakes, desserts and candy. She cut a slot in the cover and pasted above it a slip of paper with these typewritten words: "I will deny myself that I may save for a good cause by using these boxes with their pictorial reminders."

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A PULPIT FOR DON (Continued from page 19)

the young people. With a congregation whose eyes didn't carry smudges of coal dust, even on Sundays, and whose hands weren't gnarled and stiff. People whose minds were freed by comforts and conveniences for the luxury of thinking. People for whom the Scriptures didn't have to be doled out in ABC's.

She and Don had lain awake nights trying to picture how it would be. A parsonage with windows that fit and no leaks in the roof. A salary that would buy books, and fresh vegetables, and music lessons for Midge. A church with Sunday-school rooms. A pulpit with dignity, and power, and prestige...

Those were the dreams which had been in their hearts since the time Don had decided, solemnly and almost apologetically, on the ministry. It had been a hard decision—with Midge just three and Toby on his way. "But the lean years will be followed by something better," they had told themselves. Don would study hard and finish his schooling just as quickly as he could. The first few pastorates might not be much—you couldn't expect them to be—but a bigger chance would come. Don would be a good minister, maybe even a great one. Clare had thought she could see greatness in him at times, and it had moved her, and she had clung to it with a quiet tenacity through all the times when the going was hard. His chance would come eventually. What neither of them had expected was that it should come so soon.

And it hadn't yet, not really. Everything still depended upon today. Upon the three men, the committee from Hamilton who had come to hear Don!

IT WAS GOOD to have them out from underfoot for even a half hour, and she was glad they had decided to go on down to the church with Don before time for the services. They had sat dawdling over their eggs and scones until she had felt like screaming—thinking about the dishes and Sunday dinner yet to start. And then Mr. Sayers! He had followed her into the kitchen and asked her endless questions, sitting a-straddle the sink chair. The answers she had given him were only blurs in her mind.

The children had been no help. Both of them had lain awake most of the night, excited and giggling over their makeshift bed on the living-room floor. And this morning they were fretful.

She had tried to explain to them how important it was that everything go just right, how it might mean that they could leave Millers Grove. But they had looked at her questioningly and their little faces had stiffened. Midge had tried to be helpful and cut the carrot sticks, and the blade had slipped

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into her finger and she had needed bandaging. And Toby had dragged down his bottled grasshoppers and left the lid off.

She gave the two of them a hasty inspection as they went out the front door beside her. Midge's braids definitely needed redoing, and Toby's shirt showed signs of having been sat on before Midge got him into it. But it was possible, she supposed, that the Messrs. Fletcher, Trimble, and Sayers had youngsters too—maybe even grandchildren—and would understand. Only—ministers' children, of course, should be different.

According to her watch it was exactly time for Sunday school when they rounded the corner by the filling station, three blocks up the street from the church. But boys and girls were still milling around outside, and the vestibule doors were open wide. Dorney Kent, the janitor, appeared suddenly with an extension ladder, and the children followed him, giggling, up the steps.

"It's the bell rope, Mrs. Wallace," he explained shamefacedly. "Somebody must have slipped in and cut it yesterday afternoon when I was cleaning up inside." She watched him scramble up the ladder into the belfry. Any other morning it might have been funny; now it was only another indication of how wrong things were going. It wasn't just a prank. Someone had done it maliciously.

Fifteen minutes of the Sunday school time were lost before they could get the children rounded up and inside. That meant they would run over into the church time unless Mr. Clemens, the superintendent, was willing to cut the class periods short. She saw Don talking to him across the auditorium, but Mr. Clemens' head was wagging back and forth emphatically. Someone had been stealing fruit from his peach orchards south of town, and today's lesson was on the Ten Commandments.

It was twelve minutes after eleven before she began the prelude. Hurriedly, she scanned the hymn numbers which Effie Callopy, the leading soprano, had selected. Usually Effie stuck to the old tried and true selections, ones the choir members had sung month in, month out, for years. This morning she had played the field; nothing was too fancy. Clare's heart turned over. Didn't Effie know they'd all make fools of themselves? As well as of her and Don?

Suddenly she hated them all. Effie, Betty, Howard Simpson, Aunt Susan. And whoever had cut the bell rope! Her body flamed with the shame of her hate, but she couldn't still it. It was a conspiracy. The congregation had used Don—had drained his heart and soul of everything he had to give these three years—but they hadn't appreciated him. They hadn't seen or understood his po-

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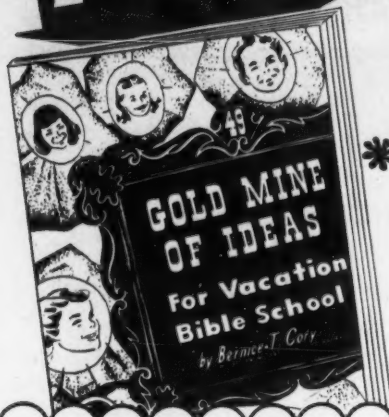
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tentialities. They didn't know their own narrowness. They resented his growth, his progress. They wanted to hold him always under the thumb of their own confinements. They wanted a six-bits ministers for a two-bits salary...

IT WASN'T until the music was over and she had taken her seat in the choir that Clare knew where the Hamilton men were seated. Each of them had gone to a different spot. Mr. Sayers down front on the righthand side, beside Aunt Susan; Mr. Fletcher in exact center; Mr. Trimble in the Hecksby pew, over by the bulletin board. The Hecksby twins were squashed down beside him and one of them kept swinging his feet back under the seat with a little thumping sound. People kept stealing glances at the three strangers and then ducking their heads demurely.

Everything was running late, and that meant Don would have to cut his sermon. She saw him ruffling through his notes with one hand as he quoted Scripture, and she knew he was making quick changes.

He had spent days over this sermon. There would be no biblical ABC's in it. It was tailored to fit the minds of the men from Hamilton. To grace a big pulpit. Rich words and thoughts and logic that he hadn't dared present before. The congregation wouldn't be able to follow him. It would leave them cold. But if only they didn't squirm.

It was just at the turning point, the climax, of the sermon that the Schoenfield baby began to cry. At first there were only tiny whimperings, and then lusty yells rolled out and seemed to punctuate the sentences with comic marks. Don's face reddened and a lock of hair slipped down over his forehead. Esther Schoenfield sat pat, dangling her pocketbook hopefully in front of the baby's face. But the yells persisted, and it wasn't until Don stopped short and Mr. Fletcher blew his nose with a terrible resounding violence that the baby was intrigued to silence.

But the mood was broken. People began looking at their watches and, almost before she knew it, Don was closing his Bible, calling for the final hymn. The benediction was barely spoken when people began crowding around the men, fencing them in with handshakes and words—quick, brittle words she couldn't quite bring herself to hear.

In the vestibule, Don was bidding everybody good morning. She stood close to his elbow and watched them file past, strained looks on some of their faces. They didn't have as much as usual to say either. Most of them seemed hurried, somehow self-conscious.

Except for Abby Hodgkins. Abby was tiny and weather-beaten, with long deep wrinkles in her brown face. A woman used to hard work and to keep-

ing silent. She looked for a long moment at Don, and her hand pressed hard into his. "I liked your words this morning, Reverend Wallace," she said. "They put a striving into me."

Clare glanced at her sharply. Abby Hodgkins couldn't have understood Don's sermon. She was no more literate than the others. And yet—

THE HAMILTON men stood by, with obvious restlessness, waiting for the vestibule to clear. Don had just put on his hat and they were all going down the steps together when an ancient mud-scattered car lurched to a stop in front of them and a boy, too young to be driving, jumped out from behind the wheel, leaving the car shake and rattle while he talked.

"It's Pop, preacher," he said, his freckled face working excitedly. "He's had another spell and he's awful low this time. I come to fetch you out."

Clare's heart sank. It was one of the Speck boys. Hiram Speck was a penniless, cantankerous old man who probably hadn't been inside a church twice in his life. But Don had made friends with the Speck youngsters and they had great faith in him. They came to him with all their curious troubles, and even old Hiram had come to treat him decently when he called.

The Speck shack was four miles out, on the Skinner road. It meant an hour at least. And the men had to leave at two o'clock. Surely Don wouldn't go. Surely he would see what it would mean— She threw him an urgent glance, and the agony of deciding was written plainly on his face.

"Look, Don—" she began, and then stopped as he turned to the men.

"I'm sorry," he said. "But I think I can be of some help. Clare will—will look after you. And I'll try to make it back before you leave."

The men stared after him, amazement written on their faces. "Is this man," Mr. Trimble was saying, "one of the pillars of the church?"

"No," Clare said slowly, the word dying inside her and hope dying with it. "No. Hiram Speck is the town reprobate. Nobody else cares a hang whether Hiram Speck is ill or not. Not even the boys. They're afraid of him, that's all." And then she added deliberately, in a way of sealing the doom, "He likes Don."

The men seemed to tower above her, their faces composed, their lives uncontaminated, their dignity impregnable. *It's over, she thought. It's done with.* There are just the mechanics of the dinner to go through—and then the burying of a dream.

She listened to the men rustling the Sunday papers in the living room as she went through the motions of getting dinner ready. Midge, whom she had counted on for filling the water glasses

(Continued on page 73)

If I Could Draw the Plans

A GOOD-HUMORED DISSERTATION ON CHURCH BUILDING

By ROY L. SMITH

IT HAPPENS that in my forty years' experience in the Christian ministry I have never had the privilege of building a church house. I have preached from the pulpits of seven, as the pastor of the congregations that worshipped in them, but the glorious privilege of leading a congregation in the erection of a house of worship has never been mine.

I have never been compelled to study building codes, intercede with city commissioners, contend with architects, plead with labor union bosses, seek concessions from the loan officer at the bank, choose lighting fixtures, negotiate with organ builders, settle the dispute between the committee and the interior decorator, buy the furniture for the beginners' department, bargain with the landscape gardener, or make a scientific investigation of heating equipment. In one instance, I stood on the sidelines and watched the trustees remodel an old building, but in all other cases other men have labored and I have entered into their labors, trying to fill sanctuaries they built for Easter crowds.

For reasons which appeal to me as being quite sufficient, however, I think I have the right to speak with some authority concerning the matter of building a church. I have had the rare and gracious privilege of preaching the gospel of Christ from pulpits in 46 states and 14 foreign lands under the auspices, or at the invitation, of more than 20 Christian denominations.

To that extent at least I am an ultimate consumer of church architecture. Out of that experience I have come with certain fixed and feverish convictions. If I could build a church, I would want to incorporate them in its design. I do not know what the finished structure might look like, but I do know how it would serve its purpose as a house of worship.

NOW for some of my specific suggestions. (If I seem to be coming at constructiveness from an oblique approach, forgive me. Just blame it on my technical inexperience as a builder and my sometimes awkward experience as an indignant consumer!)

If I could build a church, and were entirely free to choose my own plans, I would design the building in such a way that it would be impossible to reach the sanctuary without climbing a long series of steps. This would have the effect of making it extremely difficult for the aged and the elderly to get into the worship services. This might be a very valuable way to assist the pulpit committee which is demanding "a young preacher who can attract young people."

If these steps could be located outside the building it would save the expense of building a foyer, lobby, or narthex (depending upon the modernity of your ecclesiastical vocabulary), inside the building and under shelter. In the event of snowy weather such steps would



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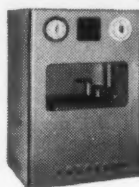
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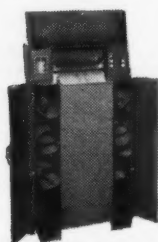
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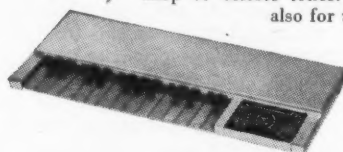
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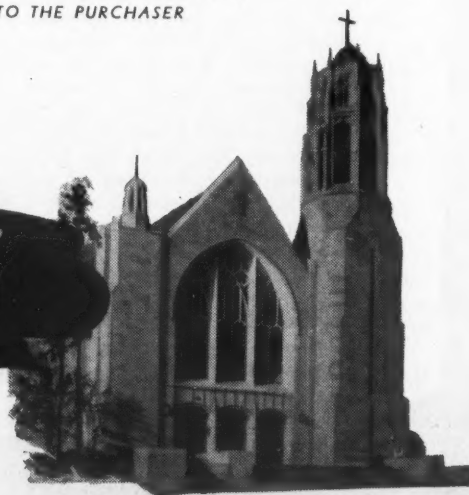
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provide the janitor (or "caretaker," in the event his salary is in excess of \$100 per month) with employment on Sunday morning when there is nothing to be done under ordinary circumstances. On rainy Sundays the people could stand outside while waiting for their transportation and enjoy the downpour.

Someone once called my attention to the fact that department stores, movies, theaters, newsstands and all other businesses (even streetcar loading zones) provide street-level entrances so that anyone can get in without difficulty, even the lame and the feeble. But perhaps the church has to be more selective.

The mention of young people suggests another matter that calls for careful planning. Any church that hopes to attract modern youngsters will do well to provide large galleries with all the seats up near the ceiling and on the back row. Stairs should be built inside the sanctuary and should never be carpeted.

The problem of providing back seats is not confined to youth by any means, for the average congregation includes a considerable number of juveniles of all ages who suffer severe attacks of timidity in the house of God on the Sabbath day. They may be willing to pay extra for front seats at athletic games, and they seldom have any hesitancy about making themselves conspicuous anywhere else, but they find it utterly impossible to sit forward of the center on Sunday mornings in church. I remember preaching to one congregation when twenty-two people by actual count stood up against the back wall throughout the service while the first four pews were completely empty!

If I could build a church, and if I knew I was to have a congregation that was afraid to "go down front," I would insist that the architect must plan for a pulpit half-way down the center aisle. This would make it unnecessary to install an amplifying system so that those farthest back could hear the preacher. On Easter Sunday, of course, the pulpit could be set up temporarily in the conventional fashion.

One more important matter should be mentioned before leaving the question of seating. If I were building a church I would insist that the committee make a persistent search for some manufacturer of church furniture who was prepared to furnish pews consisting exclusively of end seats. This would be of great assistance to the ushers for they would never be under the necessity of asking anyone to "move over."

Such a manufacturer would probably be able also to furnish movable pews into which latecomers could be seated at the rear of the sanctuary and trundled up front by the usher. This would save the embarrassment of that good man's making his way down the aisle alone while the worshipper slipped into a pew behind his back unnoticed.

The thoughtful building committee

will arrange for the prominent display of a good-sized clock so that all worshippers may be able to watch the passage of time and keep a check on the preacher. A wise man once said that very few souls are saved after the first twenty minutes. As if a soul unable to listen to a careful discussion of a great spiritual theme for more than twenty minutes were worth saving!

If my suggestion of steps leading up to the entrance to the sanctuary is accepted, it will make it possible to have a half-basement under the church for the accommodation of the nursery and beginner's department of the church

GOD

I stood at dusk beside the church
Whose heart I know.
And marveled at its towering spire,
Its hidden, human glow.

I stood alone, and yet around me
Breathed dreams of age and youth,
The finely sifted gold dust
Of those who search for truth.

I stood at dusk beside the soul
Whose life I live.
And measured it for depth and
breadth.
For strength to take and give.

The quiet evening moved
In trackless journey through the sky.
Caressing church and spire and
dreams.
I felt that God had just walked by.

—Marjorie V. Campbell

school. Such rooms are often cool and damp and the windows high up against the ceiling make it impossible for the tiny tots to see outside, and thus be distracted from the lesson on the nature and work of the Holy Spirit.

If it is necessary, because of the peculiar conditions of the building site, to provide a street-level entrance, some plans must be devised for housing the little ones above ground where there is light and air. This will entail considerable expense, of course, and small children cannot be expected to make large contributions to the building fund. But a mortgage can be placed on the building which can be expected to stand until they have grown up and are in business for themselves. A good mortgage, with a generous increment of interest, makes a fine heritage to be handed down to the next generation. (Cont'd next page)



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On the basis of considerable observation, it seems to me highly desirable to plan for the church offices, and the pastor's study as far removed as possible from the entrance to the pulpit. This makes it necessary for the preacher to journey throughout the building en route from his last prayerful meditation to the conduct of the worship service. The advantages of this arrangement are obvious. It gives the largest number of people an opportunity to see the preacher face to face, to pass on to him stray bits of gossip while he is trying to keep his mind fixed on his sermon, and those who have last-minute announcements that did not get into the bulletin have an excellent opportunity to waylay him.

It might even be possible in some cases to locate the church offices near the alley entrance to the building so that those who have reason to call upon the pastor or the church secretary during week days will be properly discouraged in their efforts to find them. This is in accord with the best business practice which makes access of the public to those with whom they want to transact business as difficult as possible.

The location and design of the pulpit are matters of very great importance. Worshippers who are too comfortable in their pews are in danger of drowsiness, especially if the temperature of the room is left to the discretion of an absentee

custodian. With that in mind I would insist that the pulpit be high and lifted so that those sitting in the first seven rows of seats would be compelled to assume a twisted and contorted posture in order to get a glimpse of the face of the preacher. I am well aware of the fact that other institutions which try to attract audiences undertake to make the people as comfortable as possible, but religion is supposed to be an altogether different matter. Piety and discomfort, in the opinion of many of the faithful, are supposed to accompany each other.

THE choir loft, whether it is immediately at the rear of the pulpit or is divided down the middle, should be so designed that the choirmaster is plainly visible from all parts of the room. This is especially important if he is accustomed to wear a highly colored academic hood while directing. A great deal of the thrill of the music can be ascribed to the contortions of an athletic director as he leads his singers up to their climaxes. In the case of bald-headed leaders the spotlight just above the pulpit can be adjusted to include his shining dome.

There are of course an almost infinite number of details to be considered in building a church, even an enumeration of which is impossible. Switches governing the lights in the sanctuary should

be located on the wall in full view of the worshippers. The changing of the lights under such circumstances provides a delightful novelty for the people and distracts them completely from the theme of the service. The janitor should always be provided with shoes that squeak: The collection plates should have metal bottoms, for the clinking of coins adds a festive note to any meeting. The contractor can make sure that all windows stick so that raising or lowering them during the progress of the worship may create a maximum of disturbance. All paint and varnish should be of the slow-drying kind. No center aisle should ever be built on a level, otherwise small children who get loose will have no place to tumble and set up an outcry. Some front entrance to the pulpit should be provided so that the chairman of the committee may be able to get up to the preacher for a conference during the singing of the anthem. Almost any veteran in the pulpit can suggest many other provisions for the discomfort of the people.

Nothing I have suggested of course is in any respect new or revolutionary. At least one of these ideas has been incorporated in almost every church building. But in no case, so far as I know, have all been brought together in one structure. If I were to build a church I would certainly give them the most serious consideration!

THE END



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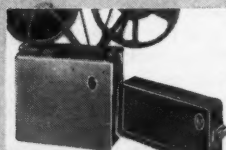
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New Tools

FOR AN

Old Job

By

HOWARD E. TOWER



In visual aids, modern science
has laid shining new tools be-
fore the pastor and his laymen



NOT long ago, on a trip through the South, I stopped my car on a winding country road and observed a parable. On one side of the road was a thriving farm, its barns bulging with the gathered harvest. On the other was a hard-scrabble expanse of acreage, with sparse crops, almost empty barns, and dilapidation and penury stamped all over the place.

I knew both farmers. Both had the same rich soil, the same need for crops, the same opportunity to raise and gather them. The difference between the thriving one and the other one was simply this: the first was owned by a man awake to new methods and new tools. Tractors and cultivators and harvesters roamed his busy acres, and everywhere were the signs of contour plowing and strip planting. The second farm was operated by a diehard who preferred to do the old job—namely, to make the earth yield its produce—in the same old way. He used the same old methods, and the same old mules plodded his furrows.

The job was the same. But the men were different!

Therein lies the explanation why some churches are growing and producing, some tenfold, some a hundredfold, while others are barely holding their own. In visual aids, modern science has laid before the pastor and his laymen some shining new tools. The wise and the progressive pick them up and put them to work—and profit thereby; the others scoff at such “new-fangled notions”—and go to seed.

The job is the same. It is still the church's great task to bring in the sinner, cultivate the saint, educate the young in the things of God, and lead the people into a richer, warmer, more vital spiritual experience. For the doing of that great task, every one of us—those who occupy the pews as well as those who stand in the pulpits—needs to use every tool that promises to make our message more effective, our Christian nurture quicker and surer.

AUDIO-VISUAL aids are just such new tools for an old job. Visual Education is *not* a new program for the church. It is *not* a substitute program

nor a parallel program. It merely puts into the hand of the worker a new tool, a new method.

But that worker needs to keep some basic facts in mind as he begins to use this new tool.

FIRST and foremost, he must remember that he is still at the old job. His central objective is still to bring about, through Christian teaching, growth or change in the lives of individuals.

Also, as he works at his central job with his new tools, he needs to remember that he must pay the price of preparation, and must remember that a five-year-old cannot assimilate truth beyond the limits of his experience, whether that truth is portrayed on the screen or read from a book.

The forward-looking church leader will pay the price of becoming skilled in the use of these new tools that have already demonstrated their effectiveness as a quicker and surer means to teach the Christian way of life.

He will not “start a program of visual education” as such, but he will en-

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deavor to make more effective every aspect of his program through the skillful use of new tools.

An important part of the church program is worship. Both formal and informal worship can be enriched through the effective use of visual materials. In worship, we are striving for reality. A sound motion picture gives us the closest simulation of real experience. When worship is experienced by those living in the screen play, it becomes easy for the worshiper in the pew to identify himself with their experience.

The motion-picture film is being used widely in the evening service. Too often it is employed merely "to save the evening service." It can and should be used to bring new vitality and reality to the experience of worship.

Alfred Vosper, of Clatskanie, Oregon, is one pastor who has discovered the worship values in visual aids. He says: "On alternate Sunday evenings we used the following films: *Child of Bethlehem*; *Voice in the Wilderness, Part I*; *Voice in the Wilderness, Part II*; *The Christmas Story*. We wanted to interest a larger number of persons in our worship service; particularly, we wanted to attract outsiders in our village. The result of our use of these films was noticed not only by our more than doubled attendance, but by the number of young people present and by the hushed tones of all as they left the service."

Mr. Vosper handed the worshippers a questionnaire card upon which to record their reactions. From 46 cards returned, only 13 persons indicated they came because there would be sound movies; only 5 persons would have preferred a sermon; 25 found the film brought them a real worship experience; and 28 found the Bible more real because of the picture.

This is just one example of the use of a sound motion-picture film to enrich formal worship. Other visual aids too are effective. Even the large printed picture can give direction and meaning to the worship experience of a small group. A colored slide or group of slides are often used with good results. But whenever or however used, they are only tools which must be skilfully used if they are to make worship more real.

This last sentence touches not only the crux of the problem in the use of visual materials, but the problem of the total church program. Selecting, enlisting and training leaders is our prime problem. Visual materials have proved to be an effective tool for solving it.

Dr. Even Bergwall, pastor of the Swedish Methodist Church in New York City, has been working at this leadership problem. Here's his report:

"My teachers met twice a month for study during the fall. We used a general text book, supplementing it with visual aids. We used the film strip *Let The Children Come* and the two slide sets, *Adapting the Small Church for*

Christian Teaching and How to Increase Attendance in the Church School.

"Some changes have come as a direct result of the visual aids. We are now meeting in separate departments. Space has been re-arranged more advantageously. But, more significant, the teachers have a better and broader philosophy of teaching. They saw techniques illustrated, and they quickly grasped them and put them to work."

There are two significant facts to be noted from this experience. First the teachers were brought together to *face their jobs*, not to see visual aids! The main job was central in the thinking of the teachers as well as of their pastor. Visual materials were brought in as a tool to help get that job done.

Another "old job" of the church is to promote missionary understanding and support. It was never more vitally needed than today. How fortunate that there is such a helpful quantity of visual aids available on this subject!

Dr. Bergwall has had some good experience here too. He says:

"Our second project has been the use of 2 x 2 slides of a missionary nature for the fourth Sunday, which is Missionary Sunday, in our church school. We have had a set of slides on Africa and one on Latin America. Missionary offerings have improved. The children have retained the information they have received and are more appreciative of the work of the missionary."

If this very simple use of visual materials had such a result, how much more effective would be the use of such pictures as *The Encyclopedia Britannica* films, *Children of Other Lands* series, or *For All People Go Forth*, *The Heart of India* and many others listed in the Religious Film Association's catalogue!

IN THE church's program for adult education there are three needs that go beyond the imparting of information. First, it is necessary to arouse adults to the realization of the existence of a problem; second, it is necessary to get the group to see all sides of that problem and to think through to satisfactory conclusions; third, the group must be led to do something about the problem. The sound motion picture is a good tool for the achievement of these ends.

It is because much traditional adult study in the church school has failed at these three points that the church leaders are seeking a more vital approach to adult education. This is evidenced by the growth of young adult groups, parents groups, forum groups—meeting at many different hours of the day and many different days of the week.

Many groups who started out to meet a specific need with a vital program have come upon sterile days because they have depended upon themselves and their own experiences for program

(Continued on page 46)

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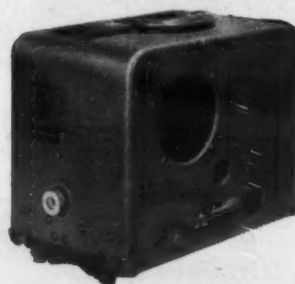


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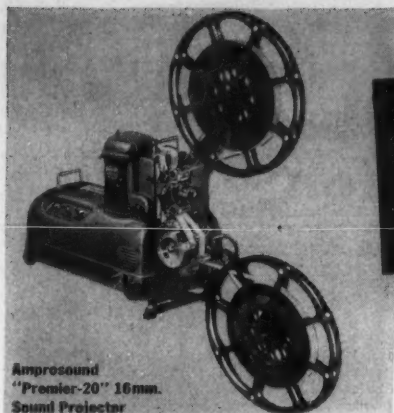
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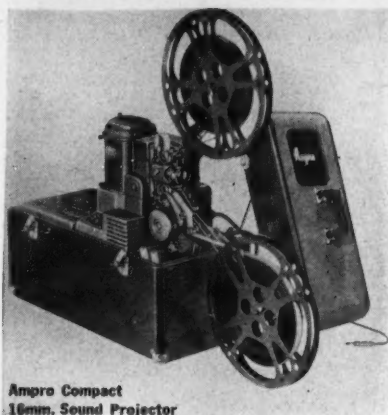
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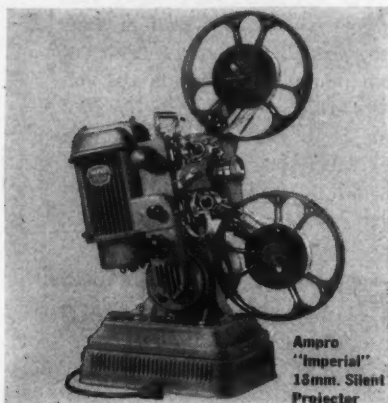
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Visual Aids for the CHURCH

THY WORD GIVETH LIGHT (18 min.; sound; color; American Bible Society, Visual Materials Department, 45 Astor Place, New York 3. Terms: An offering taken for the Bible Society at time of showing, or a \$5 rental fee, plus transportation, may be substituted). Produced by the American Bible Society, this film shows one aspect of its program—supplying Scriptures for the blind. The film tells a factual story through a narrator introduced as the father of a returned veteran blinded during the war. Through a Braille Bible and its message, the young man finds his way back to a life of usefulness and satisfaction, and brings his father to a deeper understanding of the ministry of the Word. Suitable for all age groups, the film can be used as a part of a worship service, or for discussion groups.

MARY REED (45 min.; sound; color; American Mission to Lepers, Inc., 156 Fifth Ave., New York 10. Rental: free). A stirring film, depicting the life story of a great-hearted missionary, Mary Reed, who contracted leprosy in India. She served others like herself at Chandag Heights, near the "eternal snows" for more than fifty years. The most dramatic moments of her career lie within the scope of the film. The closing scenes leave her in Chandag, full of purpose, full of vision for her work. Although there is no rental charge for the film, an offering is taken at a showing for the world-wide leprosy ministry to which Mary Reed and other faithful missionaries have given their all.

MAKE WAY FOR YOUTH (22 min.; Association Films, 347 Madison Ave., New York, N. Y. Rental: \$3.50). Twenty-one national organizations are the sponsors of this film, directed by Marvin Rothenberg. The entire cast was non-professional and a whole community cooperated to make their town a better place to live. The actors are high-school boys and girls as well as adults. As they learn to cooperate in community service and to share in the practices of democratic citizenship, the fences between neighborhoods, races and religions begin to break down.

THE EASTER MESSAGE IN SUEDE-GRAPH. Non-projected visual aids. Three scenes: \$1.25. Scripture Press, 434 S. Wabash Ave., Chicago 5. The three scenes are the Betrayal, Crucifixion and the Resurrection. The life-like figures are in different colors on suede-backed paper that sticks to flannel backgrounds. We suggest also the *Sowing and Reaping Gospel-Graph* which has a flannel-graph garden, 18 pages of colored cut-outs and a booklet of 12 lessons; price: \$2.25. Suede-graph visual aids are for telling Bible stories. Gospel-graph visual aids are for teaching Bible truths.

MARCH OF TRUTH BIBLE TEACHING FILMS. Church-Craft Pictures, Inc. The first four films of the series are: **DANIEL IN THE LIONS' DEN** (17 min.; rental: \$5); **ABRAHAM'S FAITH** (16 min.; sound; \$5); **"AND FORBID THEM NOT"** (10 min.; sound; \$3); **THE RAISING OF LAZARUS** (13 min.; sound; \$4). These motion pictures have a thorough Bible content. Study guides are available for each film. This organization has **THE EASTER STORY** in a full-length worship service using thirty-four natural-color slides and four hymn slides; price: \$22.30.

ABRAHAM'S SACRIFICE (20 min.; sound; color; Foundation Films Corp., 303 Citizens Savings Bank Building, Pasadena, Calif. Rental: color, \$8; B. & W., \$6.50). This is a new teaching film. The Foundation has produced three more new films: **THE LIGHT OF THE WORLD**, which is the Resurrection story; **THE BIRTH OF MOSES**; **PASTOR NIEMOELLER**.

SYMPHONIES IN STONE (10 min.; sound; Post Pictures Corp., 115 West 45th St., New York 19). These are thirteen one-reel films of world famous cathedrals. Each film sells for \$17.50.

THE KING OF KINGS. Nine filmstrips on incidents in the life of Christ, from Cecil B. DeMille's great motion picture. Distributed by Reed and Reed, 7508 Third Ave., Brooklyn 9, N. Y. Set of nine, price: \$35. These filmstrips vividly present the story of Christ and His teaching. They have been well prepared and the accompanying manuals include maps, background material and splendid bibliographies for research. The scripts follow closely the Scripture narrative. A special pamphlet entitled "On the Use of Film Strips" is included.

STEPHEN, THE FIRST CHRISTIAN MARTYR (24 min.; sound; Cathedral Films, 1970 Cahuenga Blvd., Hollywood 28, Calif. Rental: \$6 per day). The ceremony "The Laying on of Hands," observed in Christian churches, was begun by the original twelve disciples as they appointed seven men of God to assist them in their public duties while they devoted more time to prayer and the ministry of the Word. This original ceremony is depicted in the film. Stephen was one of the original seven chosen and his rise to importance and subsequent stoning by enemies of the followers of Christ is dramatically told.

LIBRARY OF RELIGIOUS FILM-STRIPS AND COLOR SLIDES. Society for Visual Education, Inc., Chicago, Ill. This library is the world's outstanding collection for religious education and wor-

ship. These filmstrips and 2" x 2" color slides can be used to visualize practically every important story and event in the Bible.

STANDARD NEW TESTAMENT FILMSTRIPS. Standard Publishing Co., 20 E. Central Pkwy., Cincinnati 10, Ohio. These two new color filmstrips present, in an inspirational and reverent manner, events from the life of Christ. **FOR GOD SO LOVED THE WORLD** is the life of Christ from the Annunciation to the Resurrection. **THE LAST WEEK** deals with Biblical events from Gethsemane to the Resurrection. Each filmstrip with manual, single-frame, \$3.

I AM WITH YOU (75 min.; sound; Religious Film Assn., 45 Astor Place, New York 3. Rental: \$16). This film was produced in Africa under the auspices of the Church of Sweden and Studio Films, the leading motion-picture studio in Sweden. It is a professional motion picture and had a long run at a Stockholm theatre. The picture was filmed in Southern Rhodesia in the authentic surroundings of



In "I Am With You," a young teacher meets her students at a mission school.

a mission station maintained by the Church of Sweden. Although the story is set against a mission background, the plot deals with the universal problem of maintaining faith in the face of adversity. There are scenes showing tribal customs and other authentic portrayals of native life. Other features are the outstanding photography of African wild life and the striking scenic shots, particularly of the famed Victoria Falls. The importation of a film sponsored by a church in a foreign land is a significant ecumenical gesture.

LIFE OF ST. PAUL. Cathedral Films announces that the first two films in this series of the life of Paul—**THE CONVERSION** and **THE YEARS OF APPRENTICESHIP**—will be ready for general release in February. They will be accompanied by carefully prepared study guides.

SIMON PETER, FISHERMAN (30 min.; sound; Cathedral Films; \$8). The first disciples are called, in the beginning of our Lord's ministry. The film opens with Peter, near the end of his life, writing his Epistles at Antioch. As he reads, the picture of his early life unfolds. It is a dramatic story of what happens when Jesus enters a man's life. It is faithful to the account given in Mark 1:16-39.



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NEW TOOLS

(Continued from page 42)

ideas and stimulation. The problem-film can become an effective tool for these groups.

A Methodist church in Kansas recently held a series of ten Sunday evening forums using the following "March of Time" films: *Our Nation's Capitol*; *Ireland*; *China*; *Russia at War*; *Man of Medicine*; *New Ways of Farming*; *Sweden*; *The New South*.

Dr. Roger Biddle, the pastor, states that there had been no Sunday evening program in his church, but that during the forum series the attendance never dropped below 46 and at times came close to 100. In most instances there was an enthusiastic discussion.

"Our procedure," he writes, "was to follow the discussion outline which came with the film. Questions were typed from the outline and distributed to members of the group prior to the showing of the film. The individual holding the question was to look for his answer in the film and be prepared to give the answer to the group following the picture. The simple factual questions were given out to the junior and senior high-school students, and the more difficult questions were distributed among the adults. After the picture, the discussion began with the simple questions and proceeded to the more difficult. At times the interest ran so high that it was hard to bring the discussion to a close."

This example illustrates the power of a film to arouse interest and provoke discussion. Care must be used to make sure that the discussion leads to conclusions, and the conclusions to action.

The unique ability of visual material to break down the barriers of time and space makes it a good supplementary tool for Bible study in the church school. The main textbook of Christian education is the Bible. The happenings of the Bible occurred in a far-away place and time. Somehow the learner must become a part of those happenings. By recreating in pictures that far-away time and place, the learner can become vicariously a participant.

As church-school teachers, we may be very concerned that our intermediate boys and girls learn about Saint Paul. The fact is, the intermediate boy or girl often evidences little interest in who Paul was or what he did.

The Kansas church, mentioned above, realized this fact. At the time they were studying about the great apostle they used, on five successive Sundays, the series of films on this subject made by the British Religious Film Society and distributed in America by the Religious Film Association.

J. Blackburn, a teacher of intermediates, says: "The *Life of Paul* series put over points to the seventh- and eighth-grade boys in my class that it would

have been impossible for me to do. It helped to put life into dry history. We need more such films and better ones to work in with our lessons."

Another valuable characteristic of pictures is that they help give life and meaning to words. We speak in Christian education of love, faith, God, kindness, etc., and such words mean little or nothing until context is put into them by the teacher. The picture is definite. Take our concept of the historical Jesus, what He was like and how He looked. We have built that concept from the many artists' visualized concepts of what He was like.

Then, too, a picture helps make an idea specific and definite by showing how it works out in life. Take the virtues—honesty, for example. It is only as we see a person respond to actual situations honestly that the idea of honesty begins to have definiteness of meaning. Through pictures, still and moving, such responses can be visualized and their importance lastingly taught.

WE HAVE spoken of many ways in which visual materials become effective new tools for an old job. We have spoken only of the use of materials that others have created. Pictures reach their highest effectiveness in their creative use by the group.

Mrs. W. M. Hubbard, of Clear Lake, Iowa, tells of the following ways she has used pictures creatively with her groups:

"The primaries during vacation church school were studying *Learning About Our Church*. They used selected slides from an original set on *How the Methodist Church Came to Iowa and Clear Lake*, which we had worked out earlier. This included pictures of the first churches in the state and of the work of the early ministers in the Northwest Iowa Conference and pictures of people who started the church here.

"During the vacation church school, the juniors made a set of 21 slides that told the story of John Wesley and his work both in England and in the United States. It was a delightful activity and one in which the group learned by doing, and shared their learning with other groups."

There is practically no limit to the possibility of working out creatively new skills, knowledges and understandings through pictures. It will take patience and persistence for good results—but the results will come!

There is a subtle danger in all the uses of these new tools. We must not become so enamoured of the tool that we forget the main job! We must always remember that the goal of contour plowing and strip planting is a greater crop yield. So we take up these new audio-visual tools that we may bring forth abundantly, in a manner pleasing to the Lord of the Harvest. Then both His joy and ours will be full. **THE END**



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THE NEW LOOK IN CHURCHES

By HAROLD E. WAGONER

SOME years ago, the editor of a prominent architectural magazine attended a meeting of clergymen and church architects. The speakers were, for the most part, on the conservative side. And each had his say about the so-called "modern movement" then getting attention in church-building circles. The editor squirmed easily. Finally he arose and said quietly, "Gentlemen, I somehow can't believe that the Lord exhausted Himself when He invented the Gothic arch!"

If you look across the land and see what is happening to church architecture, you may be impressed that the Lord—with an assist from today's builders—has recently been unusually active in proving the editor right.

I am fully aware that great beauty has been achieved by notable examples of Christian architecture through the ages. The picturesque Spanish mission, the inviting English village church, and the quaint colonial meetinghouse lend themselves to a sentimental attachment in the minds of many, including my own. There is some objection to the suggestion that such forms should be abandoned. The conservative thinking which dominates the present-day Protestant attitude toward church architecture is encouraged by the belief that we cannot improve upon perfection.

Any appraisal of church architecture which is founded solely upon an admiration for the grace of a classical portico is necessarily superficial. Beauty in the Lord's house, no less than in humans, is more than skin deep.

When an architect is asked to design a church group which is "authentic New England colonial," he faces a difficult task. Let us take as a typical example a large project for which we are now preparing working drawings.

The following items which did not appear in the old single-room colonial meetinghouse must be provided for: chapel, recreation building, education building, administration building, ath-

letic field, parking area, barbecue pits. The recreation building must provide for bowling, roller skating, basketball, hobby room, scenery painting, dramatic activity, kitchen, Boy and Girl Scouts.

The education building must provide for departmental class rooms, chapels for each department, rooms for weekday nursery and kindergarten schools, lounge and club rooms. A brides' room, historical room, session room, finance room, vault, etc., are normal accoutrements for the sanctuary.

The following equipment and materials, which did not appear in our colonial prototype, occur: thermostatically controlled heating, ventilating and cooling plant; electric lights; electric voice reinforcement system in the sanctuary; loudspeaker system in the education building; electronic carillon; acoustical material; thermal insulation; plywood wainscot; steel trusses; reinforced concrete floor; rubber-and-asphalt tile floor coverings; indoor plumbing facilities.

While these demanded requirements are for a large church, even the smallest edifice must have more than one room, plus a certain amount of equipment if the work of the church is to be effective according to the demands of church work today.

A building containing all these elements—or even part of them—neces-

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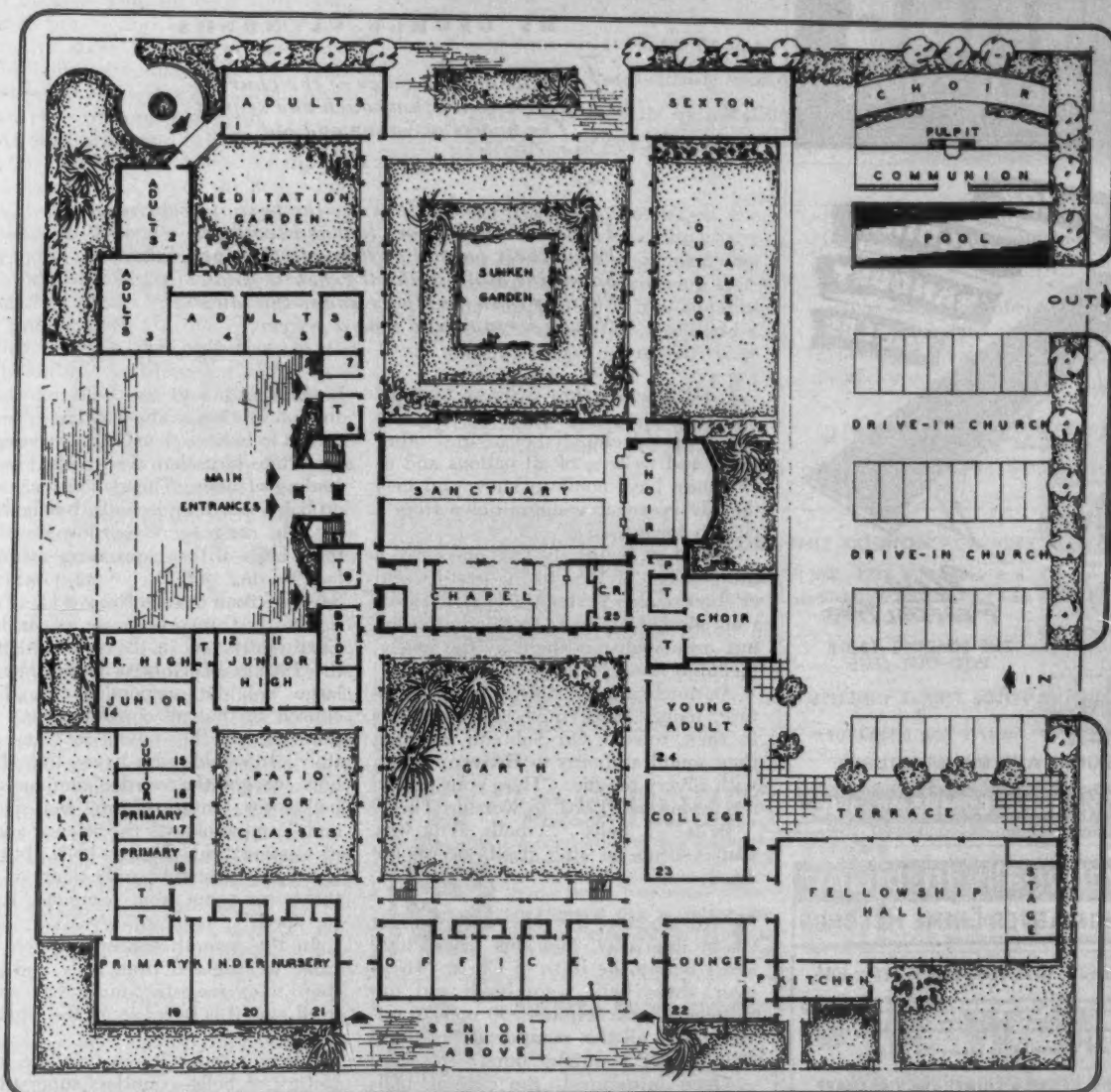
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sarily achieves a contemporary character, irrespective of the type of façade, colonial or otherwise, which encloses it.

It is well to call attention at this point to a misconception held by some concerning architectural "styles" or "periods." Egyptian, Greek, Roman and Gothic architecture were not "styles" in the commonly accepted sense of the word, but were derived as the outward expression of individual structural systems. *The way they look is the natural result of the way they were constructed.* The pointed arch was created in an effort to make two circular vault "ribs"

(Continued on page 57)

Right: The large windows in this modern sanctuary capitalize on a magnificent view of the Catalina Mountains.



Plan of the buildings and grounds of the University-Catalina Church, Tucson, showing the arrangement for "drive-in" worshippers who may ever join in the communion service without entering the church proper.

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“The Voice of the Church”

BY GEORGE SAUNDERS

*For bells are the voice of the church;
They have tones that touch and search
The hearts of young and old.*

*The bells themselves are the best of preachers
Their brazen lips are learned teachers,
From their pulpits of stone, in the upper air,
Sounding aloft, without crack or flaw,
Shriller than trumpets under the law.
Now a sermon and now a prayer.*

THUS Longfellow, who on his trips to Europe had come to love the sound of old church bells. And other poets and writers, of all nations and of all times, have come to know and love the silvery music winging down from a church tower.

But this beauty is too universal a thing to be confined to the misty world of the dreamer; even you and I, as we walk along to church on Sunday morning, are caught and held by the lovely, ineffable music of the bells.

As much a part of worship as Scripture, hymns, and prayer are the bells in their tower. On Sabbath morning they sound a chorus to Heaven, saying with silvery tongue: “Here your people are assembled, Lord, to worship Thee.”

Bells . . . bells . . . bells. The very name seems to sing itself across the mind.

THE Chinese, it seems, were the first to use bells, and this some 3000 years before the birth of Christ. However, these bells were huge and unmusical. Some required 60 men to operate, and all this manpower produced only a dull, booming sound.

Once introduced, the use of bells spread throughout the world—to India, Greece, Egypt, and elsewhere. Bells have been found in the ruins of lost cities of the Incas. At an early date, the

Romans began to use bells for public announcements. Thus, there is every reason to believe that Christ's triumphal entry into Jerusalem was marked by the pealing of bells. These, however, were probably not temple bells, but bells ordinarily rung for civic purposes. Yet these bells—if they were rung—were the first to ring out the joyous news of a Saviour come to save the world.

The first recorded use of bells in Christianity was in the year 400 when the Bishop of Nola ordered that one large bell be suspended above the church so that all could hear it. This occurred in the town of Campana, Italy. It would seem to me that this is how we got the words “campanile,” a bell tower, “campaniform,” bell-shaped, and “campanology,” the science and art of casting and ringing bells, but the lexicographers stubbornly maintain that the terms come from *campana*, Italian for “bell.”

In the seventh century church bells came to England from Italy and since then their majestic music has spread until now it is heard in all the Christian world.

There is much fascinating lore in the history of bells—countless superstitions, bell worship, the naming of bells, bells that ring without being tolled, the largest bell, a giant of 400,000 pounds that was cracked in casting and has never

rung, the fabulous *clog-orgha* or "golden bell" of Ireland, and much else. Bell lore is treated at some length in "Chimes and Electronic Carillons," by Paul D. Perry (John Day, \$3.75). Mr. Perry, a carillonneur of note and a lover of bells and their music, writes:

"The wild feral cry of quivering metal! The magic of its awe-inspiring voice has fascinated man for centuries. Bell history is filled with romance and legend, countless stories in every tongue. Bells have saved the lives of whole townships, bells have accused murderers, have even brought the guilty to justice. These stories are a part of the folklore of all nations."

THE reason the ancient Chinese bells were unmusical was because they were almost cylindrical in shape and were made of iron. Iron does not have as fine a tone as, for instance, bronze and as time went on bells were being cast in bronze and in the familiar bell-form we know today. For many centuries bells were made of bronze; today most bells are made of bell metal, which is an alloy of copper and tin.

At first, just one bell hung in the church tower and this was tolled, that is, a clapper hung inside the bell, a long rope was attached to the clapper, and attached to the end of the rope on Sunday mornings was a husky sexton. And, of course, this single bell with its hand-rung clapper survives here and there to the present day.

But towards the beginning of the 15th century, bell founders of the Low Countries began to tune their bells to the musical scale, and sets of bells of varying size were installed in church towers. The bells were played from a keyboard in which the keys were connected to the clappers by wires. The bells were fixed in position and the clappers struck against the sides at the thickest point.

These were the first carillons. Improvements were rapidly made and carillon playing rose in public favor, reaching the zenith of popularity in the "Golden Age of the Carillon," which was in the 18th century. In Belgium and the Netherlands, especially, the carillonneurs developed great skill and artistry. Hymns of the church stirred the air and the souls of worshippers in almost every Low Countries town.

Holland and Belgium still remain the heart of the carillon world and here was born the greatest carillonneur of all times—Josef Denyn, first head of the famous carillon school at Mechlin, Belgium.

The largest carillon in the world is installed in Riverside Church, New York. It weighs one hundred tons and its cost could be afforded only by a Rockefeller—which is the case, for it is the Rockefeller Memorial Carillon.

In the event you are inspired at this point to go out and buy a carillon

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for your church, let me give you a few more facts about this ancient and noble instrument. A carillon consists of at least 23 bells, of varying sizes, tuned to the diatonic scale and matched as carefully as pearls for a necklace. The weight runs to scores of tons; thus, your church must have a large and strongly built tower to support this tonnage. The carillon is played from a keyboard, called a "clavier." This is an intricate and somewhat cumbersome affair requiring a highly skilled carillonneur for its operation. In addition to the carillonneur's salary, the maintenance costs are high, since the many bells are high up in a tower and constantly exposed to the elements. Further, the controls which activate the bells are inclined to be temperamental and need constant attention. The initial cost? A basement-bargain price would be \$50,000, and the sky is the limit at the other end.

Of course if your church can afford it, the installation of a carillon will provide beautiful music for your parishioners as they stroll to worship, and provide this for many, many years.

Right here you will probably interrupt: "Not so fast. There's a little church right here in town that has bell music, playing hymns and what not, and they certainly couldn't pay out 50,000 dollars and furthermore they don't even have a bell tower. What about this?"

Yes there are many little churches throughout the country, with or without bell towers, and with no Rockefellerers among the parishioners, who bless their neighborhoods with the lovely music of carillons.

The secret? Electronics.

It seems that several decades ago, engineers tackled the problem of the terrific cost of traditional carillons; a way must be found, they felt, to provide churches of moderate means with the blessed music of bells. They came up with the solution in the science of electronics. Electronic carillons have since been improved and perfected and are available today for as little as \$1,000; more expensive outfits run up to \$30,000, and beyond. Their music is quite as melodious as traditional carillons; in fact, many folks feel that the tone of electronic carillons is superior to that of traditional carillons.

Simply expressed, the main reason for the vast difference in cost between electronic carillons and traditional carillons is that in the former the "bells" are small enough, in some cases, to be held in the hand; the ultimate sound heard in the street is produced by electrical amplification. The tiny sound made by the "bell" is magnified as much as 100,000 times to produce a tone equal to that of a twenty-ton cast bell. In the traditional carillons, the sounds heard on the street are produced by the ringing of the bells in their tower; a deep note requires a large bell, a high note a small bell. The "bells" of the electronic

carillon may all be of a small size and the mechanism may be placed anywhere in the church. Here the sounds are amplified and piped to a loud-speaker placed at or near the roof, or in the bell tower, if available.

The reason the "bells" of the electronic carillons have been appearing here inside quotation marks is that they bear little resemblance to bells in the traditional sense. First, they are usually not campaniform—or bell-shaped—but may be rods or tubes; secondly, and as already pointed out, they are comparatively small.

Electronics have also succeeded in making these new carillons easier to play. They are played from a keyboard that looks like and works as easily as that of an organ or piano. The clavier of the traditional carillon is an elaborate arrangement of wires and wooden keys that only a skilled carillonneur can manage. Anyone who can play a piano or organ can master the console of an electronic carillon in a short time. Further, this console may stand alone, it may be a separate manual on the organ or it can be made an integral part of the organ keyboard.

OTHER advantages of the modern carillon are that no parts of the delicate mechanism are exposed to the elements as with the old instrument. The working parts of the electronic carillon are entirely enclosed in a small cabinet and may be placed in any part of the church and from there connected with the console and loudspeakers by wires. Also, it may be used for tower music or for chimes within the church or for both at the same time. Then too, the volume of the sound may be raised or lowered at will and the sound may be directed.

Let me explain the latter advantage a little more fully. In the traditional carillon the volume of the sound remains constant and wings out in all directions from the tower. With the new carillon the sound may be muted to extend to just a few blocks around the church, or amplified to be heard for miles; further, the sound may be directed. Thus, if a church is situated at the edge of town, there is no need to sound the bells toward fields and meadows, they may be beamed into town.

Automatic carillons are also available which will toll the hours, or, at set times, automatically play hymns, or sound the call to services. Also, and probably the least expensive tower music set-up of all, phonograph records of chimes or carillons are available which, with wiring and amplification equipment, can be used with any player.

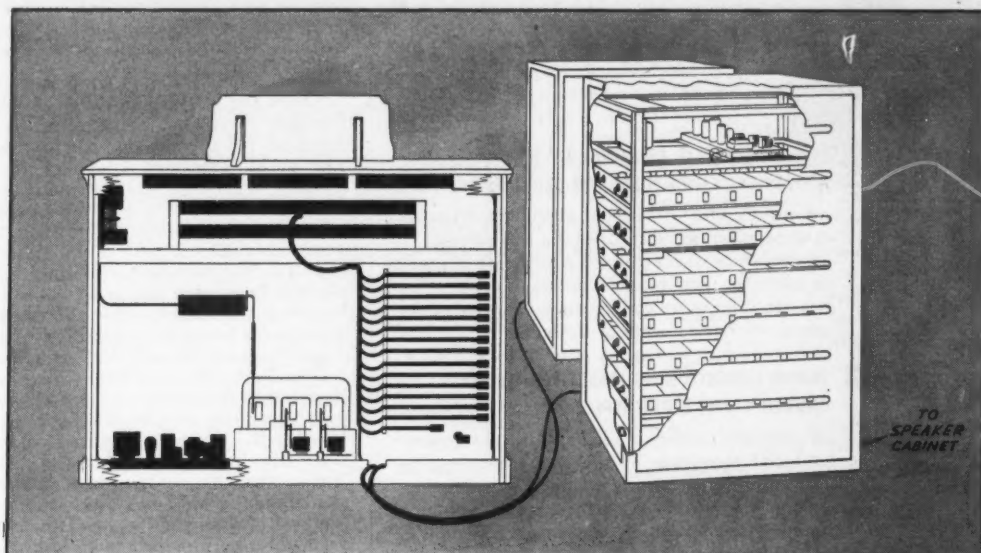
Today no church, regardless of size or budget, need be without the blessed music of bells. Somewhere in the equipment available, ranging from a single bell, clapper and rope, to a \$500,000 carillon, any congregation may find what it wants at its price. END

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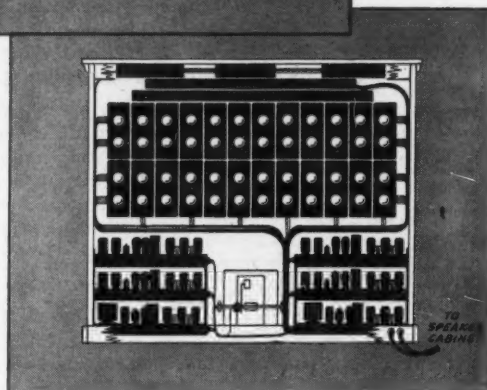
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4. The use of additional tone units allows the production of a "flexible" organ with almost no stop limitation. As many units as desired may be connected to the console.
5. The "ensemble" improves as units are added. Merely adding loud-speakers to intensify the tone of an electronic organ is somewhat similar to increasing the wind pressure on pipes, which method invariably produces an undesired effect. The traditional method of building up organ tone is by introducing additional "tone sources" of the proper quality. The "Allen" is the only true electronic instrument which accomplishes this.



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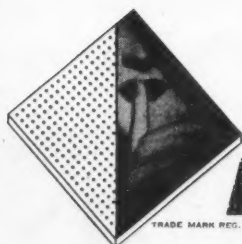
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By E. M. CONOVER Church Building Consultant

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What is a good waterproofing material or materials for walls and concrete floor of our church, which apparently admit water? What are the specific suggestions as to how to apply such material?

There are at least 75 different waterproofing products. Some of these are designed for specific types of problems. The various methods of waterproofing include coating on the outside of existing walls; application of an iron product integral waterproofing in which a compound is made a part of the building material; the membrane method which consists of placing layers of waterproofing compound below or outside the construction to be waterproofed. Also, there is caulking, as well as still other methods.

Our best advice is that you have a thoroughly competent architect examine your structure and write the prescription for the remedy. Nothing can be a substitute for such architectural service. The architect would recommend the remedy and would give you estimates of the cost of doing the work. However, if you will give a complete description of your problem, and accompany the same—if possible—with sharp snapshots, we will send the names of firms which provide materials designed for such problems as yours may be.

Flooring

We are going to have a basement room which will double as a dining room and recreation center. For the flooring would you say that concrete is best? Or would you use some material with the cement?

Concrete floor should never be left for use without a covering. There are tiles and composition blocks warranted for use over concrete and which cut down noise and add color to the room. Under separate cover we are sending the names of products and their manufacturers with whom you may communicate for samples, prices, and the names of available contractors.

Floor Covering

What do you recommend and why have a floor covering in the sanctuary or nave of our church?

First, we should recall the essential features of a satisfactory flooring for the main church sanctuary. It should be quiet, attractive, capable of being kept clean, and durable. Carpeting has great merit and should be considered very seriously if vacuum cleaning equipment is available. Carpeting absorbs sound and helps keep a room quiet. It also

adds color, warmth and comfort to the room. There are many composition materials which provide color, resiliency, are quiet and durable.

Rubber tile, congoeum or linoleum can be secured in attractive color schemes. Cork tile is splendid. Flooring material should be secured with the advice of the architect. He should specify the color that will harmonize with the general color effect of the room, and should also see to it that guarantees as to durability are secured. He will further advise as to cleaning and maintenance of the material chosen. Carpeting, of course, may be used in the aisles and around the floor of the room while a different material may be used under the pews.

Air Cooling

Do you advise the installation of air-cooling equipment? We have a seating capacity of around 200 in our building. It may be prohibitively expensive to remodel so as to include a central cooling plant. In that case, would you advise the use of self-contained units?

If you are located where the heat becomes oppressive in the summer, it should certainly be considered as reasonable for a church to make the worshippers comfortable on an extremely hot day, as it is to heat the room in cold weather. Experience indicates that air cooling in a church is a profitable investment. Each problem must be considered individually. In many cases the church will not need complete air cooling, which includes filtering the air drawn from the outside, correcting the humidity, washing the air, or cooling it to a low degree.

However, every church should assure its congregation that they will be comfortable whenever the church is in use. This may mean the purchase and installation of a self-contained air-cooling unit suited to the size and other requirements of the room. The church office and other rooms used daily should certainly be so equipped, if a plant is not installed to cool the entire building. The main sanctuary can very satisfactorily be cooled by the installation of air-conditioning equipment that comes in one package. This obviates the necessity of expensive remodeling of the building to install ducts and the central cooling plant.

Roofing

What do you recommend generally as the best roofing for churches?

For roofing, we desire durability and interest or color in texture. Wood shingles continue to be used and are especially valuable in regions subject to damage from hailstorms. Slate or asbestos are durable and fireproof and splendid color schemes may be secured by the use of these materials. They also give the effect of permanence. Asphalt shingles which come in all sorts of color schemes are being used by many churches for economy. This material, produced by reliable companies, can now be depended upon to last at least for 20 to 25 years. Asbestos or other type of tile or slate may, in later years, be laid over

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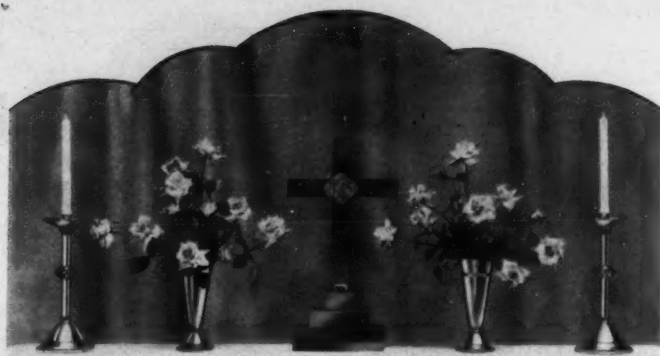
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the asphalt shingles, thus giving splendid insulation. Metal roofings may be considered where there is assurance against corrosion or electrolysis.

Outside Walls

What would you advise for outside walls for buildings erected of materials other than stone?

Our preference would be for brick in selected color design. In many parts of the country where well-seasoned wood is available, wood and clapboard or shingle siding will be used. In climates where stucco has withstood the test of weather and climate, it is a good-looking material and is capable of attractive color treatment. Here again have the architect exhibit samples of materials and of color possibilities with reports as to durability and maintenance. Generally follow his advice for each local situation.

Building Materials

What other materials besides wood can be used for structural members, such as joists, beams and studding?

Steel is increasingly used for these structural members. It is designed by the architect as to size and weight-bearing ability. Also, reinforced concrete joists and beams are generally used for a concrete slab for the floor. We should, of course, urge that insofar as possible a church building be erected of fireproof materials. Aluminum is now available for such items as window sills, door jambs, door edgings, railing, wall facing and others.

Built-in Features

What do you advise our church to consider as built-in features which we may purchase already assembled or ready for assembling?

Of course there should be a liberal provision of bookshelves and bookcases, mantels, and a great deal of the kitchen equipment. You should also give earnest consideration to wall sections which fit snugly from ceiling to floor and contain bookshelves, storage closets, cabinets, and even desks.

Window Treatment

What window treatment do you recommend for our church-school rooms?

There are two important requirements for windows in the church school: an adequate amount of natural light and attractiveness to get recognition of the fact that the rooms are in a church rather than in a public school or other civic building. In your church-school building, we recommend clear glass leaded with a stained glass medallion inserted in the upper one-third of the window area. With the help of the teachers, the boys and girls in the church school can help select the symbols and colors.

† Upon request, CHRISTIAN HERALD's Church Building Consultant will be glad to furnish names of firms which can supply products or services discussed above.

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THE NEW LOOK IN CHURCHES

(Continued from page 49)

intersect at a common point, even though they had unequal radii. The buttress was created to counteract the outward thrust of a vaulted ceiling in order to keep the building from collapsing. When a Gothic buttress is applied to a steel frame building, it has lost its true significance since it no longer performs a useful function. "Architecture" is therefore not synonymous with "decoration."

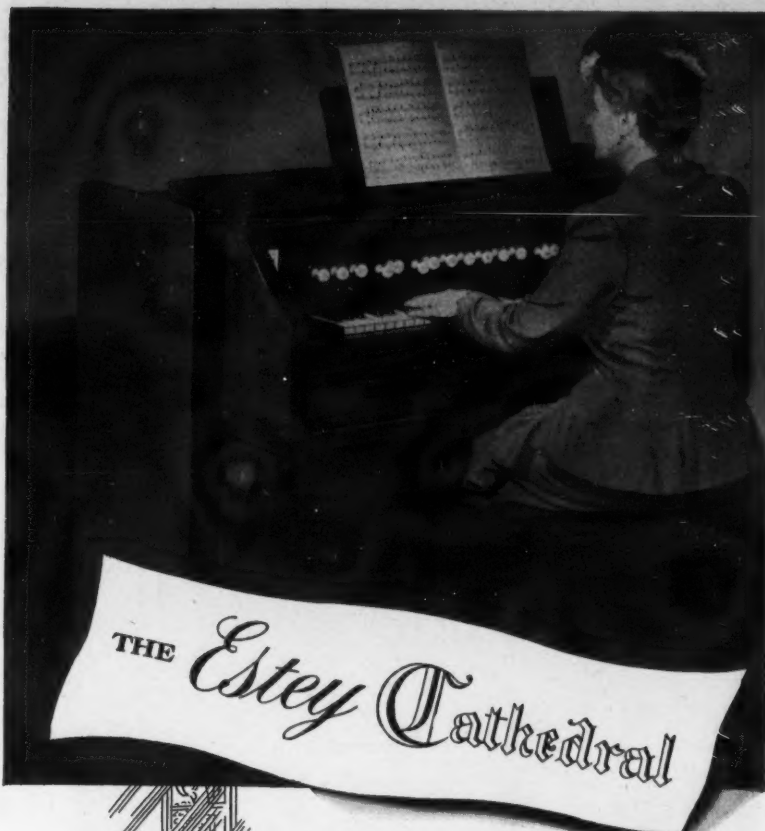
Local conditions sometimes serve to widen further the gap between the "historical styles" and present-day ecclesiastical structures, as in the case of the University-Catalina Methodist Church at Tucson, Arizona. The large windows (see illustration, p. 49) seemed desirable in order to capitalize upon a magnificent view of the Catalina Mountains to the north.

Since it is expected that the church will not be large enough to accommodate capacity crowds, and since it is desired to provide for those who do not wish to "dress up" to attend, a "drive-in church" (see plan, p. 49) is planned for worshipers who will be seated in autos. The service will be heard over loudspeakers. Those wishing to join in the communion service may do so without entering the church proper. They will kneel, facing a shallow pool and the mountains, in a setting somewhat reminiscent of the Passion Play at Oberammergau. The electronic voice-reinforcement units, high on the walls near the pulpit and lectern (see illustration, p. 49), are designed as corporate parts of the building, not as afterthoughts.

A further feature about the Tucson church plan is that the building is to be erected in sections, allowing for each section to be built separately and as funds are available. Thus unreasonable debt is avoided and further development of floor plans is possible.

An example of the influence of structure upon design may be seen in the Westwood Community Methodist Church, Los Angeles. California buildings must be designed to resist earthquake tremors. This presents no problem in low, small buildings, and we have therefore designed them in a rather orthodox manner. The church proper, however, with its high walls and large roof trusses, required special structural consideration which, in this instance, dictated the unorthodox "stepped out" sides. This application of a sound, economical engineering principle has resulted in a mild form of the "new look."

It has been apparent for many years that the introduction of two new structural systems (steel and reinforced concrete) would produce a new type of architecture. The impact of the use of these new structural tools, coupled with the employment of a vast array of new building materials, has recently been



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felt to an appreciable degree by all phases of building except churches. It is quite evident that American churches will ultimately reflect the methods *by* which, the materials *from* which, and the uses *for* which they are now constructed. Our principal concern should be to ascertain the desirability, imminence and extent of the inevitable change.

Is there any real truth in the accusation that "traditionalists" are attempting to cloak 20th-century churches in 16th-century armor? Has the time arrived when we must cast aside the sentiments for traditional church forms accumulated for many years by the vast majority of Protestant churchgoers?

Since architecture succeeds by evolu-

tion, I must reply as did the politician: "Fellow citizens, I say to you unequivocally, the answer is positively yes and no."

If we can agree that the Lord has not endowed any particular type of architecture with an aura of sanctity, and if we are to plan a church in a progressive community, *surrounded by dwellings and shops all constructed in the "modern" manner*, then the answer is, to my mind, an emphatic "Yes."

A prospect such as this should not be frightening, since there are relatively few completely "modern" sections of the country. After all, the early Gothic church was far more radical in design, compared with 12th-century secular buildings, than is our so-called "modern"

church as compared with commercial and domestic building today. Let us not forget that today's "radical" may be tomorrow's "conservative."

On the other hand, if we are to assume that the vast majority of present-day building is to be located in the midst of normal surroundings, each house of worship must, I believe, recognize and in some measure conform to the character of the neighborhood in which it is erected. It is usually impractical, if not impossible, to assume that such a church will be pure colonial, Gothic, or whatever; nevertheless, it can assume these forms in spirit if it sufficiently recognizes the changes which modern construction imposes.

The Westminster Presbyterian Church, Elizabeth, N. J., illustrates this principle. Here is a façade which assuredly has no direct counterpart in history, yet it preserves the colonial spirit while utilizing plywood, a modern material, to produce this effect.

What, then, shall be our criteria for judging the appropriateness of church building in this very transitional era? The answer is generically complex. Nevertheless, there are three fundamental requisites. We have discussed two: i.e., the logical use of present-day materials and structural systems, and the harmonious relation of the church to its immediate environment.

There is a third desirable attribute common to all church structures. That attribute is dignity. To my mind, the key to architectural dignity is *charm*. Such charm is not solely the property of antiquity. Certain canons of good taste remain constant in principle, although their application in each age and region produces varied results.

SENSIBLE structure, environmental harmony, and the integrity of charm—these can be combined in any generation or geographic location to produce a wholesome and desirable House of God. It should *look* like a church without the necessity of applying a cross to its exterior to prevent its being confused with a garage or fire station. Even a thatched hut in the jungle can achieve a worshipful atmosphere. Whether or not it is "traditional" has no fundamental bearing on its intrinsic merit.

The architect is, after all, only a counsellor, and he must have your cooperation if he is to fulfill your wishes truthfully, economically and logically. It is a false and strange pride which prompts the parishioner to boast that his local church is "a direct copy of a church in England."

The tree of ecclesiastical architecture, with its roots buried deep in the past, has brought forth an infinite variety of fruit during the centuries. The "new look" is a 20th-century bud which will eventually flower and bring forth its own individual fruit in the future, be that future immediate or remote. **END**



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Announcing the Winner of CHRISTIAN HERALD'S COVER CONTEST

A WOMAN of rare artistic judgment is Mrs. Laura Martin of Middleton, Mich. By virtue of her prescience in choosing from CHRISTIAN HERALD's covers of twelve months the three most popular with our readers (as revealed by the 3,807 participants in the contest announced in the November issue) she receives the award offered. A close runner-up was Louisa Brownlee of Washington, Pa., who also picked the most favored covers in their one-two-three order, but whose suggestion for a forthcoming cover subject was voted second best to that of Mrs. Martin.

Born 76 years ago in Pine River Township, Mo., our winner tells us she has been a longtime reader of our magazine. She has lived in Middleton for 43 years, is a devoted member of the Methodist Church there, and is the active teacher of the Bible class which has been her pride for 18 years. She was born in a parsonage, her father having preached for 45 years as a minister of the United Brethren Church.

Mother of six and grandmother of fourteen, Mrs. Martin maintains several hobbies, including gardening, needlework and elocution. In her "spare time" she serves as correspondent and newsgatherer for one county and one daily newspaper.

Her brother (shown with her in the above photo) is Dr. G. D. Fleming of Huntington, Ind., veteran missionary to



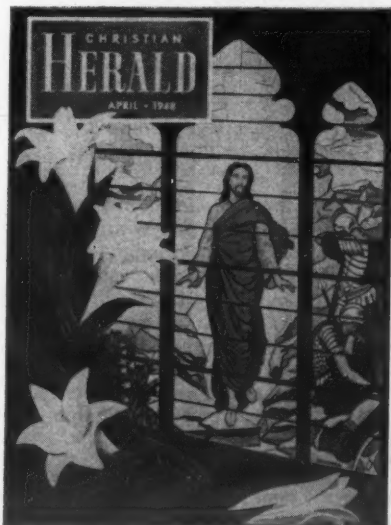
Mrs. Laura Martin and her brother, Dr. G. D. Fleming

West Africa, and present General Secretary of the United Brethren Church.

Besides turning up a good winner, our contest revealed many helpful things about our readers' choices of cover subjects. For instance, you seem to approve the following, in this order: first, subjects stressing religion and worship; second, nature scenes; third, pictures featuring children; fourth, scenes of family life; fifth, pictures of churches. The April cover received 1,029 first-choice votes; October, 557; March, 495.

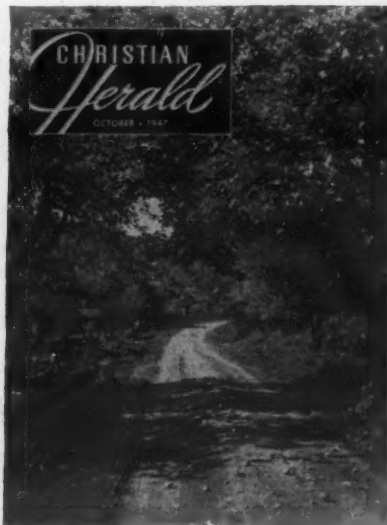
All of which will aid us no end in designing covers which will make your CHRISTIAN HERALD even more appealing in the future than in the past. Our sincere thanks!

1. APRIL

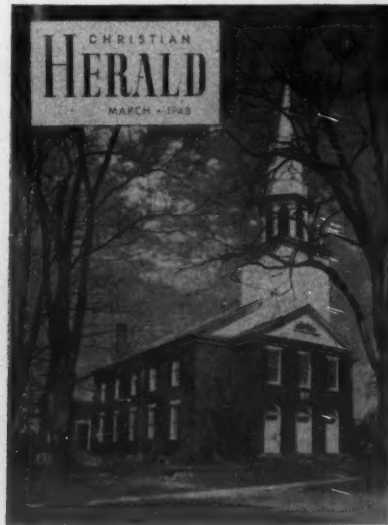


FEBRUARY 1949

2. OCTOBER

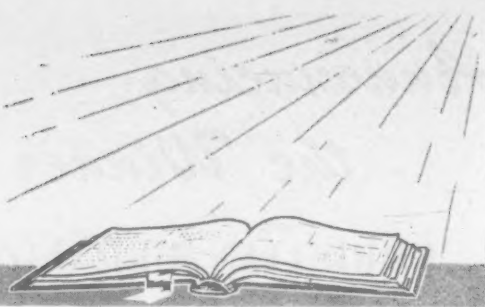


3. MARCH



Daily Meditations

by WALTER L. MOORE



Tuesday, February 1

READ MATTHEW 6:34

Build a little fence of trust around today. Fill each space with loving works, and therein stay. —MARY FRANCES BUTTS

JESUS TAUGHT the important lesson that life should be lived one day at a time. The Alcoholics Anonymous help those who are battling against alcoholism to win victory by staying sober one day at a time. An elderly woman who had suffered a multiple hip fracture asked her doctor, "How long must I stay in bed?" His answer, "One day at a time." Daily bread and daily grace are given to us for one day at a time.

Our Father which art in heaven, give us this day our daily bread and our daily measure of grace. Amen.

Wednesday, February 2

READ PHILIPPIANS 1:21

Still shines the light of holy lives like starbeams over doubt. —WHITTIER

THE ONE UNANSWERABLE ARGUMENT for Christianity is a Christian life. One of the most famous statues in existence, that of the discus thrower, is not an original, we are told, but a copy. All that the world knows of the original is what it sees in this copy. So it is with Christ. The world knows Him only as it sees His likeness in those who profess His name.

Our blessed Lord, we thank Thee for those whose lives have shown us what Thou art like. Help us so to live that others may see Thy likeness in us. Amen.

Thursday, February 3

READ MATTHEW 10:39

Having found something greater than life we find that life is greater.

—ARTHUR H. COMPTON

JESUS SAID, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Only when we find something more precious than life do we really begin to live. So he who has not found something greater than his own life to which to devote himself has not discovered life at its highest level. To live is to throw away your life in a great cause. The greatest of all causes is the Kingdom of God.

Lord of our lives, teach us afresh that to serve our own desires is not to live, but that we live as we yield ourselves to the Source of life. Amen.

Friday, February 4

READ PHILIPPIANS 4:7

Peace is the power that comes to souls arriving up to the light where God Himself appears. —G. A. STUDDERT-KENNEDY

ONE ALMOST CRINGES at Paul's review of what he had suffered for Christ, in beatings, in stonings, shipwreck, imprisonment, sickness, pain, cold, nakedness, deprivation, and every kind of danger. Yet he spoke of peace more frequently than all other New Testament writers combined. Always for him the source of peace was God, and the presence of God in the heart guaranteed peace. Though in prison, he wrote, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

We have prayed, Father, and we pray again, for peace in the world, but give us in our hearts Thy peace, which does not depend on the world. We ask it in Jesus' name. Amen.

Saturday, February 5

READ ACTS 20:27

For tender minds he served up half a Christ. —SWINBURNE

PAUL WAS ASSURED that he was pure from the blood of all men because he had declared all the counsel of God. If we take Christ at all, we ought to take all of Christ. And we ought to take Christ in all of our lives. Let us not be so sensitive that we leave Him out of any phase of it.

Our heavenly Father, we pray that Thou wilt give us grace to see all the implications of our Christian profession and courage to follow them. Amen.

Sunday, February 6

READ MARK 1:4, 15

Correction does much, but encouragement does more. —GOETHE

JOHN THE BAPTIST and Jesus both began their ministries with a call to repentance, but there was a difference. John condemned wrong boldly and

fiercely, and called on people to change. He called them a "generation of vipers," and warned them to flee from the wrath to come. Jesus also called for change, but his emphasis was on the new life that was opened to them. It was not so much, "change, because you are sons of Satan," but rather, "change, for you can be sons of God."

Father, we thank Thee that Thou art a God of judgment making us to see our sins clearly, but that Thou art also a God of grace, offering us power to overcome them. Amen.

Monday, February 7

READ PSALM 67:4

What is history but God's unfolding of Himself? —CROMWELL

CANON FARRAR wisely observed, "A great part of the Bible is history, and all history rightly understood, is a Bible. Its lessons are God's methods of slowly exposing error and of guiding into truths." Another has said, "The human story is the criticism of a loving God upon the selfish purposes of men." Since the hand of a righteous God can be seen so clearly in history, we may be confident that that same hand will guide the future of our world.

God of the nations, we are grateful for the vision of Thy face looking at us out of the past. Give us the vision to see Thy hinder parts marching into the future before us. Amen.

Tuesday, February 8

READ MATTHEW 25:41, 42

And the bread they fling to their dogs to-night would give life to me and you.

—AMANDA M. EDMOND

MAN DOES NOT LIVE by bread alone, but he cannot live in this world without some bread. Human brotherhood will not be attained simply by feeding the hungry, but failure to feed the hungry is a denial of brotherhood. A convincing demonstration of brotherly attitudes on the part of Christians is the best proof of the regenerating power of Jesus and most effective preparation for world evangelism.

O Thou who didst feed the multitudes, we pray that the hungry of the world may be blessed with bread, and

CHRISTIAN HERALD

In Saving Himself He Saved Many

JOHN seemed too young to have had so much trouble, but he had run the gamut. When he and his young bride started life together, the world seemed full of promise. He had a good job. His wife's joy in life was in making a home for him and in looking forward to raising a family. Two years after their marriage, a son came into their home. But tragedy came too and hit so hard that it found John without the moral courage it took to meet it—he let it beat him.

The loss of wife and baby turned a fine young man into a drunkard. Because he could not bear to go home to an empty house, he gave up his home and found a room—because he could not bear the silence of that lonely room, he spent his time with those he thought would help him forget. What started as a social drink became another means of forgetting—but more and more drinks were necessary for the forgetting. He stopped seeing his old friends for they reminded him of happier days. His new acquaintances helped him travel his downward path. Continued absences lost him his job. He decided to move away from familiar places so he came to New York.

John knew he had to stop drinking but he had nothing else to help him face his loneliness. He needed something to take the place of what he had lost but all he could find was drink. Yet, he knew that drink would finally completely defeat him.

At the Bowery Mission John found what he needed. He remembered that every year, at Christmas time, his mother had sent a box of gifts to the Mission—he had mailed or expressed them for her. He knew no one in New York so, one lonely evening, he decided to look up the Mission instead of going to the corner saloon. The cheery greeting at the door pleased him. He became absorbed in the evening service. He introduced himself to the Pastor and told him about the boxes he used to send for his mother.

Pastor Bolton needed not to be told that here was a man in great trouble. Long years of working with and for the



sick of soul had given him an acute sensitiveness to the troubles of others. He invited John to go with him as he made his nightly rounds through the Mission.

John found a reason for living. These people needed him—he had much to give them. He became more ambitious to succeed in his job for it would take much money to do what needed to be done. No more lonely hours for him—the time after business would hardly be enough for the tasks he saw needed to be done. There were many who had suffered as he had—who had lost something.

So began the service of one who has given his very self to the Mission work. *In saving himself, he saved many.*

All cannot give of themselves, as John did, but there is something each one can give. As an understanding friend, you can do much for those who have been weak in their times of trouble . . . those who are lost without the help and guidance of the Bowery Mission. You can pray that guidance and strength be given those who carry on in His name. You can give financial support for every gift helps.

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that those who have bread to share may be blessed with Christlike compassion. Amen.

Wednesday, February 9

READ LUKE 9:62

He gained a world. He gave that world its grandest lesson: "On and on."

—JOAQUIN MILLER

THE COURAGE AND FAITH of the explorer Columbus in refusing to turn back and pressing on to the new world are vividly described in Miller's familiar poem. Christians, too, have embarked on a great adventure. Leaving the old life, they have set forth with their faces toward a new world. So long as they keep the vision fresh they retain the thrill of conquering explorers, but when they begin to look longingly back, their course wavers and they become unworthy of their quest.

O Thou who rulest winds and waters, help us to keep our faces set toward the city of God this day. Amen.

Thursday, February 10

READ LUKE 22:44

No casual routine prayers will heaven heed; He answers anguished cries, the prayers that bleed. —WILLIAM H. HUDNUT

WHEN GOD showed His face on earth He appeared as "a man of sorrows and acquainted with grief." It was not that He is by nature sad, but His world saddened Him. Seeing so clearly all the heartaches and hunger and hate, He would have felt improperly clothed without a cross. Prayer that is close fellowship with the heart that broke on Calvary must share His burden for weak, worrying, wicked, and wasted humanity. If God be the Father of men today, to talk with Him is to visit with the sorrowing.

God of Calvary, teach us the price of our redemption from sin, and give us a love for all our fallen brothers. Amen.

Friday, February 11

READ LUKE 15:29

Some people have been baptized into Christ but have never been enthralled by Him.

—JOHN A. MACKAY

THE PRODIGAL'S ELDER BROTHER is the type of dutiful but dull living. He served faithfully, but resented his work. He had no enthusiasm for the companionship of his father, the work of his father's fields, or even for his heritage as a son. He felt that his brother in the far country was to be envied, and he to be pitied. So the pain and poverty and penitence of his brother left him unmoved. And his father's joy was a thing foreign to him.

Help us, O Thou Father God, to share Thy concern for all Thy prodigal

sons and the joy of heaven over every one that returns home. Amen.

Saturday, February 12

READ ACTS 17:26

Of one blood has God created every kindred, tribe and tongue.

—HENRY B. ROBINS

TO THOSE who have been "renewed in knowledge after the image of Him that created them," there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free. But, "Christ is all and in all." Superficial distinctions are simply not recognized, just as in a harmonious family where there are blonds and brunettes they are not divided against each other. The superficial difference is forgotten. Christians may have racial prejudice, but the prejudice is not Christian. The spirit of Christ is the only hope of our having "one world."

O Thou universal Christ, save all mankind from sin, and especially from the sin of unbrotherly pride. We ask it in Jesus' name. Amen.

Sunday, February 13

READ GENESIS 1:31

God conceived the world, that was poetry; He formed it, that was sculpture; He colored it, that was painting; He peopled it with living beings, that was the grand, divine, eternal drama.

—CHARLOTTE CUSHMAN

THERE IS NOTHING in the universe that is not sacred, for everything has on it the fingerprints of our Lord. "All things were made by Him, and without Him was not anything made that was made." All of creation is beautiful when rightly understood, for it is part of the perfect plan of God. The efforts of scientists to learn the truth about the world and every part of it are an essential part of man's religious quest. We need their discoveries better to understand God.

God of Creation, we worship Thee wherever we meet Thee, and are grateful for those who teach us the wonders of Thy world. Amen.

Monday, February 14

READ EPHESIANS 5:19

Give me the making of the songs of a nation, and I care not who makes its laws.

—ANDREW FLETCHER OF SALTOUN

ON A LONELY, backwoods road my car stalled, and I had to leave my wife and baby to go for help. It was growing dark, and she was afraid. Soon she saw the figure of a man approaching in the gloom. Her heart stood still. Would he molest them? Her panic increased as he drew nearer. Then she heard something that quieted all her fears. He was whistling a familiar tune, "Where He Leads Me, I Will Follow."

People who sing hymns when alone can usually be trusted, for songs come from the heart.

O Thou of whom the psalmists sang, we thank Thee for the great hymns of the church. Teach us to share the faith and commitment they express. Amen.

Tuesday, February 15

READ LUKE 9:49, 50

By many hands the work of God is done.
—RICHARD LE GALLIENNE

JOHN EXPRESSED an attitude which has troubled the church for ages and is its scandal now: "We forbade him [to work in Jesus' name], because he followeth not with us." It is still fatally easy for us to confound the cause of Christ with our particular group. The Master announced a timeless principle to determine the policy of the church toward so-called schismatics: "He that is not against us is for us." Welcome the service that anyone renders in Jesus' name, by whatever name he may be called.

O Thou who didst pray that Thine own should be one, we pray for that unity to come, and for deliverance from the impatience with others that postpones its coming. Amen.

Wednesday, February 16

READ LUKE 2:17

O here and now our endless journey starts.
—W. H. AUDEN

THESE LINES are put by the poet into the mouths of the shepherds of Bethlehem when they had come and seen the child in the manger. Commenting on them, Dr. John A. Mackay has said, "Real life starts from Jesus Christ. Christian truth is not something we pursue endlessly like a bird. It is rather something from which we start. Not that we understand all that this truth means, but it grips us in such a way that we know that it is the true meaning of life." Beginning, then, with the discovery of Jesus Christ the Lord, our objective is to make Him visible in life, in both thought and behavior, to the end of the road.

O Thou who are the way, the truth, and the life, we look to Thee for guidance all life's way that we may glorify God in our bodies. Amen.

Thursday, February 17

READ ROMANS 5:8

He took His cross and made thereof a symbol of the purest love.

—CHARLES HANNIBAL VOSS

AN OLD ROMAN said when the Christian religion was introduced: "This system cannot stand because it is founded upon a cross, upon the death of its Leader, upon a catastrophe; it cannot stand." And yet we know that that is why it does stand. A cynic was

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asked by an inquirer how he might be able to start a religion. His answer: "Allow yourself to be killed on a cross and rise the third day."

Blessed Saviour, we thank Thee for the greatest love which would go to the greatest depths to save even the greatest sinner with the greatest salvation. Amen.

Friday, February 18

READ GALATIANS 6:1

Deal gently with the erring, then, as God has dealt with thee. —JULIA A. FLETCHER

ANY PERSON who is estranged from God is a sick person. His sickness brings moral weakness, spiritual blindness, mental suffering, and the loss of the finest faculties. Jesus spoke of these when He said, "They that be whole need not a physician, but they that are sick." He who would be a physician of souls must learn to deal with them patiently and tenderly, rather than roughly. Only a gentle hand can lead a straying lamb back to the Shepherd.

O Thou patient Christ, we thank Thee for Thy tender dealing with our frailties. Teach us to be as kind to others as we want Thee to be to us. Amen.

Saturday, February 19

READ II SAMUEL 12:23

There is a peace which cometh after sorrow, a peace of hope surrendered, not fulfilled. —JESSIE ROSE GATES

DURING THE ILLNESS of his infant son, David fasted and prayed in agony. When the child died, the servants feared to tell him lest his grief should pass all bounds. Instead, when he learned that death had come, he arose, bathed, ate food, and reasserted his faith in God and immortality. Many of us have walked that path. While uncertainty remains, we agonize. But when sorrow's finality comes, God gives peace that passeth understanding.

God of all comfort, we thank Thee for grace sufficient in sorrow. We pray for every broken heart in the world to know that grace. Amen.

Sunday, February 20

READ ISAIAH 51:1

If I saw farther, 'twas that I stood on giant shoulders. —NEWTON

ALL OF US are indebted to those who have gone before us for almost everything we have. Scientific discoveries, technological progress, social gains, and political reforms worked out by them combine to give us a way of life impossible for our fathers. Similarly we stand on the shoulders of the past for a clearer vision of God. Because of the experiences of Moses, David, Isaiah, Jesus, Paul, and all the inspired writers and leaders, we can see the face of the

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Father more clearly. Subsequent history has but added to their height.

God of the ages, we thank Thee for our heritage from the past, and pray that those who come after us may know Thee better because we lived. Amen.

Monday, February 21

READ LUKE 19:10

For we are weak, and need some deep revealing of trust and strength and calmness from above. —SAMUEL JOHNSON

IN THE STORY told by Jesus of the straying sheep, it was not the sheep that found the shepherd, but the shepherd found the sheep. He did not say, "I am come that the lost may be able to find me," but "The Son of Man is come to seek and to save that which was lost." The Laodiceans were not told to knock on heaven's door, but to listen and open, because heaven was knocking on their door. Most of us feel that we are Christians not because we were so zealous in seeking God, but because He was so patient in seeking us.

O Thou good Shepherd, we thank Thee for not waiting for us to return, but that Thou didst seek us. Give us a passion to join Thee in the quest for every lost sheep of Thine. Amen.

Tuesday, February 22

READ ISAIAH 32:16, 17

Would you end war? Create great peace. —JAMES OPPENHEIM

IN HIS VISION of a future era of peace, Isaiah saw that certain conditions were necessary for it. It would be from God, when the Spirit should be poured upon us from on high. It would be accompanied with material blessings, for the wilderness would be a fruitful field. Starving people do not enjoy peace. And it would result from moral and spiritual preparation: "Judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."

O Thou who art the Prince of Peace, teach us not only to long for a warless world, but to pray and strive for a righteous world. Amen.

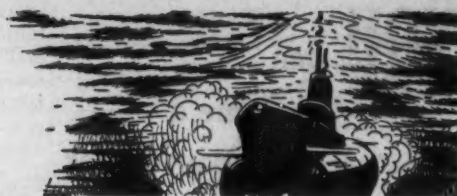
Wednesday, February 23

READ ISAIAH 9:7

Beneath the command of a Carpenter's Son the battle of peace must be fought now, and won. —WILSON MACDONALD

THE HOPE of ancient Israel was not only in the practice of certain principles, but in the coming of the Messiah. When He should come, He would bring in the golden age. The message of the early Christians was not merely to extol the Christian virtues, but to

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proclaim the risen Lord. It was by faith in the Name, trust in the Person and submission to the Lord that salvation was offered. So today the hope for the future of the world depends on His power, and our first duty is personal allegiance to Him.

We thank Thee, Lord Jesus, for the teachings Thou hast given us, and we would strive to practice them. But our trust is in Thy person. Thou art our Saviour and our Lord. Amen.

Thursday, February 24

READ DEUTERONOMY 24:6

You take my house when you take the prop that does sustain my house. You take my life, when you do take the means whereby I live.

—SHAKESPEARE

MOSES WOULD NOT PERMIT a man to be deprived of that by which he earned a living, though other possessions might be taken from him. Job security was considered more vital than the safety of property. Those nations that have put property rights above human rights have discovered to their sorrow that the property was lost. No one can guarantee that any man will work, and it is difficult to devise a system by which all may be guaranteed the privilege of working. But it is the right of every man and must somehow be secured.

Father, we thank Thee for the privilege of earning our daily bread. We pray that every man in the world may have and prize that blessing. Amen.

Friday, February 25

READ JAMES 1:4

I am as poor as Job, my Lord, but not as patient.

—SHAKESPEARE

PATIENCE is a rare achievement, but essential for happy and effective living. Mahomet used to say that patience is the key to content. God has many methods of teaching His children patience, and the most successful one is to send trouble upon them. Paul observed that "tribulation worketh patience," and James agreed that "the trying of your faith worketh patience." But he added, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

Father, who art always patient with us, we thank Thee for life's discipline. Help us to learn the lessons our trials have to teach us. Amen.

Saturday, February 26

READ MATTHEW 5:48

A person needs a purpose greater than he is and worthy of all men.

—WALTER LIPPMAN

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to be. If we are to have an adequate philosophy of life, we must be sure about what we are striving for ultimately." He then cites this verse as the very center of the Sermon on the Mount and Christ's statement of the goal of living: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

O Thou who dost in Thyself embody all perfection and all good, plant in our souls a great desire, and grant its fulfillment, to be like Thee, as Thou hast revealed Thyself in Jesus. Amen.

Sunday, February 27

READ MATTHEW 26:52

A man in armor is his armor's slave.

—BROWNING

IF WAR COMES, we shall all be in it. There is no longer any valid distinction between combatants and non-combatants. We shall all be the targets of bombs, and if we do any work at all, we shall contribute to a war economy. Those who know war best are warning the world today of the folly of continuing to foment and fight wars. The prayer for world peace and friendly understanding has become literally a prayer for our own lives and the survival of our race.

O Thou who alone canst make wars to cease, we pray that somehow the leaders of the nations of the world may learn the utter folly of war. We pray in the name of the Prince of Peace. Amen.

Monday, February 28

READ II TIMOTHY 1:12

He wears his faith but as the fashion of his hat.

—SHAKESPEARE

A MAN SELECTS HIS FAITH, it is said, as he does his hat: to fit his head. But Christian faith reaches deeper than mere opinions about God. These will be modified by passing time and contact with the ideas of others. They will vary with our moods and conditions. But true faith is grounded in actual experience with God. Our salvation depends on His character, which He is working to impart to us. He is stable, though we are not. We might not hold fast to Him, except that He holds fast to us.

O Thou in whom we place our faith for all time and eternity, help our fickle minds more and more to be anchored in Thee. Amen.

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THE New Books

by DANIEL A. POLING

CRUSADE IN EUROPE, by Dwight D. Eisenhower (Doubleday, 559 pp., \$5).

THE subtitle, "A Personal Account of World War II," summarizes this volume. Personal it is, but equally it is history and it will remain as such—a forthright, factual, objective and first-hand record of World War II. It is hard to believe any other volume will ever surpass it. When Churchill writes he writes consciously for the centuries. Eisenhower writes for the centuries too, but unconsciously. There is a generous selflessness about this great soldier at once profoundly moving and very reassuring. He writes down his own failures in such sentences as, "I was mistaken again." Actually, however, when was he seriously mistaken? In both his appraisal of the circumstances of war and of generals and civilians within his command, in both his long-time and immediate decisions, certainly few commanders have ever equalled his genius for command. The humanness of Eisenhower flavors the entire volume. His loyalty to personnel puts a lump in your throat. You will like what he has to say about his sergeant and the dowager who found the non-commissioned officer ineligible for an apartment! This volume and Robert Sherwood's "Roosevelt and Hopkins" complete a war library for Americans. Add to them Churchill's "The Gathering Storm," and you have a vast war trilogy.

THE ROAD TO REASON, by Lecomte du Nöuy (Longmans, Green, 254 pp., \$3.50).

THE companion volume to "Human Destiny" that was written first. I am very sure that the world is fortunate in having it now rather than chronologically, for here is the profound conclusion of the whole matter. "The Road to Reason" continues one of the truly great literary adventures in science and in human experience of this or any other time. A master mind deals with certain scientific theories; his mastery is suggested in such a sentence as this: "Evolution has imposed itself as a conception in spite of the fact that many links are still missing. The true key of the enigma of evolution may never be found." Determinism and Finalism are equally transparent to Lecomte du Nöuy. His conclusion is anchored in faith. He calls the soul of man to march: "We did not wait to understand the nature of electricity before building dynamos and factories . . . we must therefore turn to-

ward the future and model a new youth-rich in ideals . . . respectful of its mission and capable of transmitting the flickering torch to future generations."

THIS IS LUTHER, by Ewald M. Plass (Concordia, 395 pp., \$5).

A glorious volume! The biography of a man that is also the dramatic story of a faith. Within these backs the Reformation comes alive in Luther and the Protestant Church begins to march, though perhaps his followers will deny that they are Protestants! A "must" volume, absolutely that for every Protestant clergyman and educator and indeed for every layman who would know his heritage; also for every other clergyman who would become acquainted with this central figure of the Christian religion.

WILLIAM TEMPLE, ARCHBISHOP OF CANTERBURY, by F. A. Iremonger (Oxford, 663 pp., \$6.50).

WHAT a man! What a leader! What a captain of our faith! I knew and loved him, and when so quickly he was called "from work to greater work," I mourned my personal loss but mourned the more the loss of Christ's Kingdom on Earth. In this man the cause of church federation and Christian unity had its wisest, most eloquent and convincing leader. No other human in any time I have known was so completely trusted by his associates of all the churches and so completely worthy of their trust. This volume follows Temple from his childhood in the home of his father, an Archbishop of Canterbury, through school and on through the beginnings to the early climax of his epic career. Unusually fine material for a biography has been taken advantage of by the author to produce in its field the book of the year.

BOOKS IN BRIEF

MY BELOVED ARMENIA, by Marie S. Banker (Bible Institute Colportage Ass'n, 205 pp., \$1.50). The intimate life story of one who has suffered incredible tortures and in suffering found ever increasing the peace and comfort of Christ. A book of faith and high adventure covering the period during World War I when Armenia was under the heel of the Turk. The author describes the anguish of her people driven like cattle from homes and loved ones and dying a hundred deaths. But faith is the answer!

LINCOLN AND THE PREACHERS, by Edgar DeWitt Jones (Harper, 203 pp., \$2.50). A moving, unique, and major contribution to Lincolniana. The author, a Lincoln student and devotee, has assembled a wealth of material from previously untouched and unrelated sources, and in doing so has etched more deeply the character lines of one of the noblest and greatest born of woman. I dictate this entirely inadequate review before dropping the book into my briefcase for another reading.

THE HAPPY HOME, by Agnes E. Benedict and Adele Franklin (Appleton-Century-Crofts, 304 pp., \$2.75). A safe guide to adventures in family living. On these pages parents and children share in work and play, practice democracy and

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TALES OF MY PEOPLE, by Sholem Asch (Putnam, 272 pp., \$3). A deeply moving mosaic of a great people; the little masterpieces of a literary master.

THE GREATEST STORY EVER TOLD, by Fulton Oursler (Doubleday, 320 pp., \$2.95). This book is a natural for CHRISTIAN HERALD readers and belongs on the top shelf of the home library of America. It is "the greatest story ever told" because it is about the greatest life. Faithful to the King James Version of the Bible, it is alive with the genius of its author. One turns from much of our current fiction to such a tale as this with intense satisfaction. It is written for every age level that reads. Reverent with profound humanness, it is even more alive in these pages than it was on the air.

THE RAPE OF POLAND, by Stanislaw Mikolajczyk (Whittlesey House, 309 pp., \$4). The former premier of Poland makes a complete case for the title of his dramatic, terrifying volume. Here is the pattern of things to come—if Communism has its way.

PELOUBET'S SELECT NOTES, by Wilbur M. Smith (Wilde, 402 pp., \$2.75). The first and most widely accepted of all commentaries on the International Bible Lessons. Orthodox by the test of conservative theology, it is also sound in its scholarship and almost limitless in the materials assembled for the teacher and serious student of the Scriptures. International Bible Lessons are, as always, Peloubet's framework and guide.

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SERMONS OF GOOD WILL, edited by Guy Emery Shieler (Association Press, 239 pp., \$3). In this volume are published fifty sermons from *The Churchman's* first series on brotherhood and good will. The three prize sermons are of course included. They won awards of \$1,000, \$500, and \$250 respectively. The material is grouped under the following heads: Brotherhood Denied, The Consequences of Denial, The Narrow Path, Brotherhood Affirmed, That They All May Be One, Am I My Brother's Keeper?, The Church and Brotherhood, He Whom a Dream Had Possessed, The False Slogan, Mother's Day, The Way of Understanding, The Kingdom is Coming, The Healing of the Nations. Preachers, you cannot afford to miss this one—even though you will strain to hear the voice of conservative evangelical and evangelistic Christian faith.

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A PULPIT FOR DON

(Continued from page 36)

and placing the napkins and silver, had disappeared somewhere outside. She moved dully from refrigerator to stove to cabinet.

She called Midge twice and telephoned next door about her—with no luck. Things were getting cold. At 1:15 they sat down to the table without her. Toby's chin barely reached the table top and she realized she had forgotten to put Don's dictionary in his chair. She got it from the living room and sat down, feeling too sunk and hopeless to make decent conversation. Words drifted back and forth among the five of them—aimless words that hung forlornly in the silences.

It was Mr. Fletcher who heard the commotion first and saw Howard Simpson carrying Midge up the drive, a couple of women trailing him.

Clare pushed herself from the table and toward the door. A white, numbing fear seared through her.

Mr. Simpson looked shaken himself, but he smiled reassuringly. "It's only her arm, Mrs. Wallace," he said. "Not a bad break either, I think. She fell from the very top of that ladder in the vestibule."

IT WASN'T UNTIL long minutes later—after Dr. Beasley had come and set the arm and the living room had filled and emptied of people—that she became aware again of the men and of what was happening to them in all the confusion. They had hovered over the couch at first and then had disappeared. It wasn't until she went through the dining room with a pan of water that she saw them sitting at the table, cleaning their plates of the chocolate pie. She stopped short and Mr. Sayers smiled up at her. "Aunt Susan Jennings served us," he said. "It was a wonderful dinner!"

Dishes were rattling at the kitchen sink and Sarah Simpson, Howard's wife, was in suds to her elbows. Her eyes were twinkling. "You know what?" she asked. "One of those men told me that our new hymnals are finer than they've got in Hamilton even. Howard was so glad we could get 'em here in time for today."

"Yes?" Clare said. It seemed strange what little details people could figure would hold a minister. Seventy-five stiff-backed new song books!

Sarah beamed. "They made a nice impression on the men, all right. I guess it showed 'em we've been doin' all right in money ways under Reverend Wallace."

Clare stared at her.

But Sarah's voice was going on. "They're excited about Reverend Wallace's new preachin' books too. The ones Aunt Susan gave him. She's been tellin' them about 'em." (Cont. next page)



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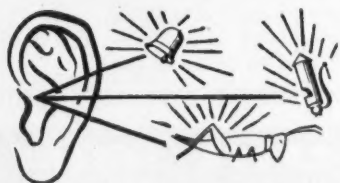
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Clare drew in her breath. "But—but I thought those were a gift to the church—not to Don."

"No, ma'am," Sarah said simply. "They're to take to Hamilton—to get big church sermons from. Like the kind he preached this mornin'."

Clare nodded dully. A lot of things were beginning to make sense, in a strange sort of way. "Sarah," she said quickly, "do you know why Betty didn't play for services this morning?"

"Oh, that girl! She practiced hard all week—every night after supper. Extra pretty music, and all. And then she happened to think—if the men knew you played, and heard you, it might be a feather in Reverend Wallace's cap." She winked broadly.

There was a sound from Midge's bedroom and Clare hurried upstairs. The child was awake and had pulled herself to a sitting position. Her eyes were big, and the words came hesitantly. "Do you know," she said, "what I was doing in the belfry?"

Clare felt herself start. Good heavens! In the confusion and excitement it hadn't even occurred to her to wonder about that. She picked up Midge's hand, held it tightly between her own. "What dear? What were you doing?"

Midge's mouth quivered and her eyes begged for understanding. "Trying to fix the bell rope. Jimmy Peters and I—we cut it—yesterday afternoon. He—he climbed up and did it. He had an awful time! But—it was my idea."

"But why, darling? Why?" It was a needless question. Already the answer was shaping itself in her own mind.

"Because we thought—I thought—that if the bell didn't ring lots of people might forget to come this morning." Her voice sobbed and shook with a fear long locked inside herself. "And if many people didn't come the men would think Daddy wasn't a very good minister—and they wouldn't want him—and we wouldn't have to leave Millers Grove!"

The words were still swimming around Clare as she went back down the stairs. The men had their luggage and hats and were waiting in the hall.

Mr. Trimble took her hand. "We'd like to have seen Mr. Wallace again," he said. "But it really isn't necessary. You're quite a team and we feel that we can tell you and let you convey the message to him. Just—tell him that everything is set, that he will hear from us shortly, and that we hope he will be able to close his work here within the next six weeks."

Clare's head reeled as she watched them get into their car. Suddenly she felt limp and very tired. Midge and Toby were asleep and Aunt Susan and Sarah had slipped quietly out the back door. The house had a yawning, empty look, and she dropped down weakly on the couch.



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IT WAS THREE O'CLOCK when she awakened and found herself stretched out, a quilt over her, and Don sitting in a chair close by. She grinned sheepishly, and then sat bolt upright. "Guess—" The words died quickly in the blaze of excitement from Don's eyes.

"Hiram wasn't sick," he said, his voice warm with humor. "He just threw an act so the kids would get me. He wanted to talk. Had a yard-long list of questions to pose about religion. I—answered them to his satisfaction, so—he's coming to church next Sunday—he and his whole brood—to hear more." He smiled. "You know, I wouldn't be surprised if Hiram made a most intelligent audience."

Clare nodded mechanically. "The men—they—"

"Um-hum," he said. "I know. I saw Howard Simpson. They talked to him at church. They told him."

The words sounded flat. She stared at him. He leaned forward in the chair, his hands tightly clenched. "You know, Clare, I've been thinking—maybe we're not—"

"—Ready yet for a place like Hamilton?"

His eyes probed into hers. "Well—" The words formed slowly. "There's a lot of work still to be done here. A fellow with his sights set on the things around him, instead of on some slick easy future for himself, might do wonders yet—right in a place like Millers Grove. A fellow who preached *up* instead of *down* to people."

Clare thought suddenly of Abby Hodgkins, and waited.

"I—I don't know where they'd get another man right now." He stopped and a slow grin spread over his face. "For all they've been doing their level best to get rid of us! And a place like Hamilton—they could buy a whole flock of ministers, if they wanted. It's funny," he mused, the words trailing off, "how sweet a place and its people can become when you start seeing them as something besides steppingstones."

"Yes," she said softly.

And a great well of happiness seemed to be filling up inside her. "Imagine!" she laughed, the laughter coming clear and free. "The Wallaces of Millers Grove turning down the congregation in Hamilton! We'll make church history!"

Don's face had sobered suddenly. "The kids! Do you think they'll mind—too much?"

She laughed and shook her head. Toby didn't know what it was all about anyhow. And Midge—there would be time later to tell Don about Midge.

"You know," she said wonderingly, resting her head against his shoulder, "Mr. Trimble said we were a team. You and I."

Don rubbed his lips gently against her cheek. "Mr. Trimble," he whispered softly, "is a smart man." THE END

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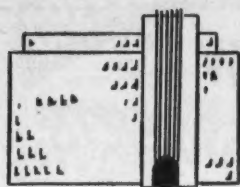


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SUNDAY SCHOOL LESSONS

(Continued from page 9)

inherited the hope that the Messiah would be another David or Solomon, winning a new empire, for His people. Their religion was exclusive, built on the same doctrine of supermen as Nazism. God was supposed to be concerned only with His chosen people. Religion was defined in terms of laws and ceremonies. It had little to do with justice and mercy in human relationships. It was on the basis of these and many other traditional beliefs that the Jewish leaders decided that Jesus could not be the Christ. For He challenged these beliefs openly and skillfully.

The claims of deity made by Jesus seemed to them the rankest blasphemy. No doubt they excused the unfair and often unlawful means they used against Jesus by convincing themselves that they were working only for the good of the nation. Prejudice blunts the moral perceptions. We Americans sometimes think we are justified in breaking the law in order to quiet some rabble-rouser or to stop some insidious movement. Even Communism, with all its menace to American life, must be dealt with legally, or we may lose more than we gain. Riots, lynchings, bribery, threats—these never right a wrong without introducing something worse. The means by which the Pharisees and chief priests sought to dispose of Jesus were a confession of His strength and their weakness.

Our Scripture gives three examples of the tactics of the opposition to Jesus. The first one is one of the most delightful stories from the life of Jesus. I like to think of those four friends of the paralyzed man. The poor fellow knew that the great Healer was in town. If he could only see Him, perhaps he, too, might be healed. Here was where friendship could really count. Four friends, each holding a corner of his bed-mat, carried him down the street to the house where Jesus was teaching. When they reached the street before the house, the crowd was packed around the door so that they could not possibly get through. They were not the kind to give up at the first difficulty. True friendship is not like that. So they climbed the outside stairs to the roof, lifted a few tiles over the room where Jesus was teaching, tied ropes to the corners of the mat and let their friend down right at His feet. And Jesus not only looked at the sick man, but lifted His eyes in commendation to the four faithful friends. Surely they never forgot that look as long as they lived.

The paralyzed man looked up into the face of Jesus, his heart beating high with the hope of healing. Was he disappointed when Jesus said, "My son, your sins are forgiven"? It was not what he expected. Yet, I think, such peace came to his heart at that moment

that he would have been willing to spend the rest of his days on his back, praising God. Now enter the scribes with their prejudice. They knew how sins were forgiven. It was by way of ceremonies and sacrifices. They also knew that only God forgives sins. As always Jesus permitted them to put themselves in a hole of their own digging. There was no way to prove that He could forgive sins but when He healed the man, the evidence of His power could not be denied. The man, who had come on his back, now stood on his feet, joyous in the new-found health. By an act of mercy Jesus had saved a poor man from life-long invalidism and stilled the opposition. And the common people would accept his claims of divine power.

THE SECOND STORY is briefly told. The scribes and Pharisees caught Jesus eating with people of no reputation. All who did not keep carefully the religious laws and customs were called sinners. And among them, the lowest, in the estimation of the scribes and Pharisees, were the publicans, who collected taxes for Rome. Now they thought they had Jesus where they wanted Him. They knew the Messiah would not keep that kind of company. So they criticized Him to His disciples. Then Jesus answered, "I came not to call the righteous but sinners." The Good Physician could do nothing for the self-righteous. His mission is to those who are sin-sick and know their need of Him.

The third story is another commentary on the prejudice of Jesus' enemies. He was in the synagogue. A man with a withered hand stood before Him. The opposition was present, not to worship, but to spy on Him. These Jewish leaders were not concerned about the affliction of the man. They were interested in seeing that the traditional laws of the Sabbath were not broken. Even more, they wanted to discredit Jesus. Before the man was healed, Jesus pointed out that their own law permitted certain good deeds on the Sabbath. I would not have wanted Jesus to look at me as He looked at those hard-hearted critics. Anger and grief were mingled in that look. Well, the man was healed and Jesus had justified His act by their own laws. So desperate were the Pharisees that they went out to plot to destroy Jesus with their traditional enemies, the Herodians. To such lengths will prejudice go.

Jesus was always too much for His critics. Right was on His side. He met the opposition by positive acts of mercy. He attacked their prejudices by showing them up in the light of His simple, clear knowledge of the true nature of religion. He was not overcome of evil, but overcame evil with good.

Questions:

Did Jesus seek trouble with His

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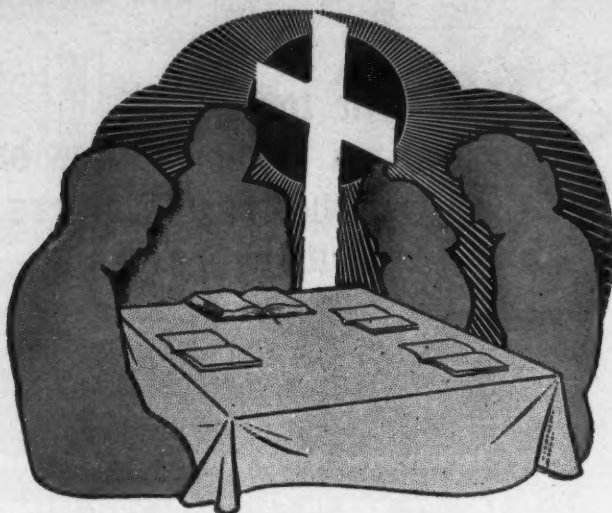
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enemies? John 7:1, 11. Did He avoid trouble with them when mercy was at stake? John 11:5-16. How do you account for Jesus' attack on them in Matthew 23? What was Jesus' principle of action when facing His enemies?

What evidence of the truth of the teachings of the Church does the world respect most? Is it convinced by the logic of argument? Or is it the merciful work and forgiving spirit of Jesus reflected in the life of the Church?

• Sunday, February 20th MANPOWER FOR THE KINGDOM

MARK 1:16-20; LUKE 6:12-16; JOHN 15:16

HOW NAIVE JESUS seems in the light of our pretentious planning for the extension of His kingdom! Our church organizations pile conference upon conference; add bureau to bureau; project campaigns, movements and enlistments; and enroll thousands for the business of efficient office work, ambitious programs of publicity and the training of other thousands of congregational and community workers. All this is justified if it secures what Jesus purposed when He chose twelve peasants to become His apostles. Twelve, only twelve, and not promising material for leadership!

Not one of the twelve came from the group of religious leaders in Jerusalem. Only one of them came from Judea and he was to betray Jesus. The rest came from rustic Galilee. The first called were fishermen. Others were farmers. One, at least, was a despised tax-gatherer for Rome. They do not seem to be very bright as we read their record in the Gospels. And that is not an understatement! Jesus had to talk to them like children as He explained His message and mission. Even then they could not understand. They were self-centered, ambitious for power and often contended among themselves. Yet there was one saving quality, possessed by all but Judas—they had given their hearts to Jesus.

Because they loved Jesus, they left all to follow Him. For three years they were His constant companions. By day they heard Him preach and teach, watched Him as He healed and helped the sick and needy, and sometimes were entrusted with special missions for Him. By night they often slept with Him under the Oriental skies, or listened in wonder as they heard Him talk so intimately with His Father. Often Jesus turned away from the crowds just to be alone with His disciples. He had seen in these unlikely prospects for leadership, qualities of sincerity and devotion which would make them invaluable to the kingdom. With infinite patience and skill He prepared them for the founding of His church. Dvorak used the common melodies sung by Negro slaves on the plantations, to create his glorious "New World Symphony." So Jesus used these common,

peasant folks to build a leadership that would extend the knowledge of His kingdom throughout the Roman Empire.

No great transformation in these men appeared during the three years of Jesus' ministry. At His crucifixion they did not make a happy picture of loyalty. They too had their prejudices and, much as they loved their Lord, they could not see how a dead king was going to rule the world. Then the Holy Spirit came at Pentecost. He found them still obedient to Christ, believing in His resurrection and united in a closer fellowship than they had ever known before. By the light of the Holy Spirit all the misunderstandings of Jesus' words and life were cleared up. Because Jesus had prepared them they were ready to begin the task for which they had been called.

DELIBERATELY JESUS chose to trust the evangelization of the world to men. He does not speak from sky or storm, to call men from sin to salvation. He speaks through lips of men who love Him. He calls some who have the qualities for leadership to be successors to the apostles. Freed from the necessity for making a living by catching fish or collecting taxes, they can devote all their time and talents to catching men for Christ. But just as truly He calls all who will accept Him as Lord and Saviour to witness by lip and life for Him. Someone said recently that we talked so much about the need of leadership in the church that we forgot the need of *fellowship*. As Jesus gathered His twelve, so each of the twelve gathered his twelve, or 100, or 1000. So on from generation to generation the Church has grown in a geometrical progression. If there had been no breaks in the line of witness from the day of the apostles to our day, there would not be a person living who had not heard of Christ.

What is our present need in the churches? First and foremost we need more witnesses for Christ. No Sunday-school teacher should be satisfied until each member of the class believes that influencing others for Christ is not a matter of choice for a Christian. To be a Christian is to be a witness. Membership in the Church implies the duty to try to win others to Christ.

We do need trained leaders as never before. There are more vacant pulpits in our churches now than during the war when the chaplains were with the armed forces. There are greater opportunities for missions in our country and abroad than ever before. More parents should be dedicating their children for full-time church vocations. More pastors and Sunday-school teachers should be directing the attention of their qualified young people to leave the business of nets and boats and enter training for leadership in kingdom-building.

In my classes in the theological seminary are young men who have heard the call while they were serving the

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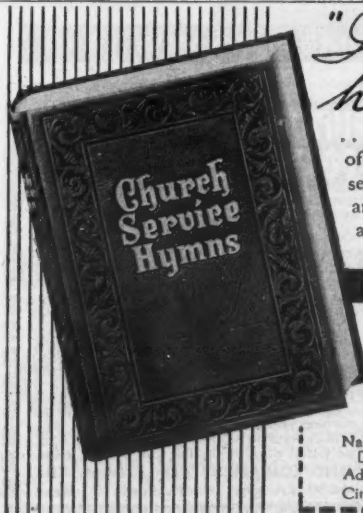
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nation in uniform. Some of them had other plans for their lives before the war. One of them had already prepared himself to teach, with a university degree. As chaplain's assistant he caught the spirit of Christian service. Another, already a successful inventor before the war and during the war an officer, turned down a salary ten times as big as he will ever receive in the ministry in order to go back to school and prepare to preach the Gospel. Christ is still depending on men, on prepared men, men devoted to Him, men responsive to the Holy Spirit, to extend His kingdom. He has no other plans for the salvation of the world.

Questions:

Study the following references on the call to full-time church service: Matthew 9:38; Romans 10:15; Ephesians 4:11; John 4:35; Mark 10:29, 30.

"The ministry and missions are not so much vocations of a wholly different kind as they are illustrations, at their best, of what all vocations ought in spirit and purpose to be." So says Dr. Samuel McCrea Cavert. Discuss.

• Sunday, February 27th

KINGDOM CITIZENS

MATTHEW 5:1-12; 6:33; 7:24-27

"THE SERMON ON THE MOUNT is the most perfect summary we have of the laws of Christian living; it is the supreme discourse in the literature of the world." So writes Dr. Charles R. Erdman of Princeton Seminary. It has been called "The Constitution of the Kingdom of Heaven." Many well-meaning people who give lip service to the Sermon on the Mount seem never to have realized its demands. As a pastor, in days gone by, I have had men who excused themselves from church attendance and activity by saying, "Oh, I just live by the Sermon on the Mount and the Golden Rule." I have wondered how anyone could read the sermon thoughtfully without seeing that Jesus has set the standards so high that none of us could possibly reach them. "Be ye perfect, as I am perfect" is the demand of Jesus in this sermon. To live by the Sermon on the Mount is to be like Christ. We need the continual aid of the Holy Spirit, the constant assurance of forgiveness through Christ, and the fellowship of worship, or this sermon will lead us only to despair.

Jesus teaches clearly that the Kingdom of Heaven is a reign, not a region. It is a spiritual kingdom. Many attempts have been made to establish communities that would be like heaven on earth. As though there could be a geography of the kingdom and all within certain boundaries were citizens, while those without were not! Such communities have always failed because they tried to create Christian life by laws and forms of government. The

New Testament pictures Christians as living in an un-Christian world. They are "in the world, but not of the world." They are Christians if their hearts are surrendered to the reign of Christ. If not, they are not citizens of His kingdom. Wherever men live, their relationship to Christ defines their citizenship.

In the Sermon on the Mount Jesus shows how right relationship to Himself works out inevitably into right relationship with others. He describes the ideals for the Christian life in the very first verses of the sermon. How His Beatitudes contrast with the ideals of the world! Happiness is pictured as a by-product of right living. It is never an end in itself. The humble, mourners, meek, eager to be righteous, merciful, pure, peacemakers and even those persecuted for their ideals—these have learned the lesson of true happiness. No wonder the proud Pharisees and greedy priests would have nothing to do with Jesus. Not what a man does, not rites and ceremonies in themselves, but a man's inner life, his motives and attitudes count.

JESUS WAS CAREFUL to show that the great commands of Moses were still in force. He was not proclaiming a new law, but a new interpretation of the law. Think of the effect His teaching would have on a man who could boast, "All these laws I have kept from my youth." Jesus went back of murder to the hate from which it may spring. Adultery was the lustful look whether the act was committed or not. We do not know ourselves when we can boast of our goodness. Nor do we realize how high Christ has set the standard of righteousness.

Jesus did not lay aside all the forms of religious expression any more than He revoked the moral law. Again He interpreted them spiritually. The giving of alms, prayer and fasting are healthy expressions of the love of God and neighbor. The Christian is stirred by faith and love to these acts. He dare not use them as a means to show off his piety. Here again Jesus touched a sore spot in the character of the Pharisees and their associates. They were so careful to make their religious professions where they would be seen. Public opinion, not God's opinion, kept them ceaselessly busy with the forms of devotion. They forgot that God looked upon their greedy, proud hearts and saw that they were only actors playing parts. Reality had been mostly lost from religion.

Avarice and anxiety are both denials of the simple faith in God that Jesus lived and taught. So He includes in His sermon warnings against the love of the things of this world and worry as to the future. While a young lad I read that "Worry is just practical atheism," and that John Wesley said, "It is just



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as bad to worry as it is to swear." I remember quoting Wesley to my grandmother who did sometimes worry. I do not think she ever really believed that worry was quite as much a sin as swearing, but both are denials of real faith. "If ye being evil know how to give good gifts unto your children, how much more shall your Father . . ."

The sermon closes with several parables of warning. He does not deceive men with the promise of a broad, easy way into His kingdom. He affirms that faith is to good works as the tree is to the fruits. His final parable is included in our assigned lesson. Jesus knew that life would be stormy for those who tried to be true to Him in this un-Christian world. They would be like those who built their houses in some pleasant valley running down into the Jordan River gorge. Flash floods would come to test their foundations. Life must be anchored to Christ by the cement of faith and love. Paul said, "For me to live is Christ." Christ is the Rock of Ages and our only safety is to build life on Him.

Questions:

"The Sermon on the Mount does not demand that we do something, but that we be something." Discuss.

List the characteristics of this sermon that led the crowds to be astonished. See Matthew 7:28,29.

SERMON

(Continued from page 27)

And for nearly 2000 years, through-out many vicissitudes and failures, this essential Christian idea has been waging a fairly successful war against the natural animosities that divide men of different nations, race and color. But we never have been completely successful either within or without the Church. And this war is far from over.

The old war, you see, is still on between the never perfectly realized Christian ideal of brotherhood and the ancient animosities, the hates and fears that give excuse for exploitation of other men merely because the color of their skin is different or some racial strain is evident in their looks or in their behavior.

Though America is statistically a Christian land, and though we are at the peak of our power and strength and wealth, and though we have more influence in world affairs than ever before and can help if we will to set a better pattern for freedom for mankind than the world has ever known, yet because of our lack of vital faith in God and its implicates of universal brotherhood, we, with the world, tremble on the brink of forswearing our Christian heritage and lapsing back into the old imperialism and false patterns of aristocracy which are utterly

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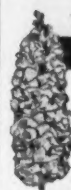
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contrary to our professed Christianity.

And what troubles me most is that within the Church, where one should find this faith and sense of brotherhood strongest, it seems almost as weak as in the world outside. The Christian ministers and laymen who take the lead in the attempt in any community to establish a better justice for the poor or minorities (and doubtless make mistakes in doing it) are allowed by the great rank and file of Christian men and women to be jeered at, criticized and defeated by organized forces in society whose only interest is the economic.

Let me take an illustration very close to home. In my town, as in most, there is a housing shortage. In two or three years it will be solved and you will have forgotten it. But there are men and women in this community, and in other communities throughout the country, for whom it will not be solved, and they won't be allowed to forget it. I refer to the Negroes and their housing. They are not in a position to speak where their voices can be heard. They are not in a position to exert their will against a complacent or a hostile majority. Who is there to speak for them but a minister of Jesus Christ concerned with the plight of his dark-skinned brothers?

The situation is briefly this. Due to ancient prejudice, combined with economic interest, and un-Christian habits of thought and life, Negroes are compressed by legal and semi-legal means into slum areas which in spite of the best efforts of their leaders, they can neither improve nor get away from. Their over-crowded housing, for which they pay in rent the market price and more, is the cause of disease, hatred and criminality.

Those are the facts of the situation and I do not believe they can be challenged. But I do sound the call for Christian people to concern themselves about this and other equally important and equally vexing problems of our day. For, as Christians, we cannot pray "Our Father" and mean it unless we are concerned—lovingly concerned—about our brothers' needs.

Where are the Christian real-estate men, the Christian voters, the Christian public opinion, the Christian capital, to associate together to solve this and other problems in such a way that our profession of Christian faith and brotherhood shall not be clear hypocrisy? Let us remember the apostle's strong words: "If a man say, 'I love God' and hateth his brother, he is a liar. This commandment have we from Him, that he who loveth God love his brother also." THE END

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PICTURE OF THE MONTH

BY now, as you doubtless have observed, all the superlatives from the motion-picture industry's well-stocked reservoirs have been freely drafted to describe RKO's production "Joan of Arc."

And, for the first time in years of subjection to Hollywood's phraseological extravagance, I feel there has been no overstatement! In this monumental portrayal of the Maid of Orleans by the gifted Ingrid Bergman, I feel that we have by all the tests, the picture of *any* month in which it is released.

This reviewer repeats here what he said in an earlier editorial: "It will stand alone, in any year, as a work of art in its field and as a masterpiece of great acting." A major contribution to our time, Miss Bergman's Joan is a masterpiece because, in my opinion, it is fundamentally the flaming triumph of an unconquerable faith.

The presentation is episodic. Joan is shown at the beginning as a guileless and other-worldly spirit, zealous with patriotism and driven by religious fervor. Humble, honest, searching, she undergoes transformation from timid maid to dynamic leader of the Dauphin's army in a manner rapid but convincing. She is commanding when necessary, inspiring at moments of uncertainty, a virtuous rebuke to the profligate Dauphin (Jose Ferrer), a chaste girl in the armed camp of rough men—and always a daughter of France who calls forth the best in those who follow her. At



Joan prepares to die at the stake. More devout than any of her accusers, she is yet labeled by them as shown.

"Joan of Arc"



On trial for life as an heretic, Joan of Arc (Ingrid Bergman) defies her accusers. One of the many stirring scenes in this superb motion picture.

the trial she is her own keen defender but no match for the vindictive Bishop Cauchon (played with great skill by Frank Sullivan).

As a Protestant, this reviewer finds the distinction subtly but successfully made between venal churchmen of Joan's time and the Church Universal, which includes all of us. Certainly this drama sets the impression that Joan's martyrdom entitles her to sainthood. But the fact that, nearly five centuries before she was canonized, bishops, inquisitors and clerics assembled in formal court and condemned her to be burned at the stake as a heretic will never be forgotten by those who see the picture.

Historically, the account is true in general outline, though slanted to save the Roman Catholic Church as much embarrassment as possible. It is hard on certain aspects of British history, but this too is

history! And perhaps French chroniclers will claim certain misplaced emphases, especially during the trial scenes. But "Joan of Arc" is nevertheless the re-creation, on a vast canvas and in smashing color and pageantry, of an event in history that is both profound and epic.

Objections too may be made that the burning at the stake is much too prolonged—and with that I agree. While the vast audience will see in this film, as I did, the glorious depiction of one life pledged to a God-given call, some may think they sense a hidden appeal for justification of another "holy war."

But whatever your judgment upon the picture's inner message, I think you will agree that it is a production as dramatically and emotionally powerful as it is technically excellent. For me, it was an experience beyond tears.—DANIEL A. POLING.

OTHER CURRENT FILMS REVIEWED AND RATED

By the Protestant Motion Picture Council

Audience Suitability Ratings:

A—Adults; Y—Young people 12 to 18;
C—Children under 12.

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

MY OWN TRUE LOVE (Paramount). Situations developing in the aftermath of the late war are met honestly, showing that difficulties can be solved when they are in the hands of a woman of character. The plot is developed carefully, naturally and plausibly. The play is soberly directed, the characters believable, and a feeling of

earnestness pervades story and acting. Wanda Hendrix is miscast as an English girl. There is drinking. **A, Y**

ADVENTURES OF DON JUAN (Warner). The legend made familiar by novel and opera takes its hero through new adventures in this colorful, sumptuously set and elegantly costumed picture. Errol Flynn is dashing and debonair as Juan, excelling in swordsmanship and engaging in fast-paced action. Entertainment in the romantic, adventurous manner. **A, Y**

YELLOW SKY (20th Century-Fox). The post-war disintegration of moral values is

CHRISTIAN HERALD

well portrayed in this superior and tense Western. Mature evaluation is required, since the film is concerned with adult situations in which the desires of men are nakedly shown. **A**

DULCIMER STREET (J. Arthur Rank; *Universal-International*). Intense drama in the lives and affairs of assorted people living under one roof. The composite is one of tragedy and loyalty, crime and idealism. Don't take the children. **A**

HIGH FURY (United Artists). Poignant drama revolving around French children who, as wartime guests in a Swiss village, are happily leaving for home—all but one who has no home, and no parents. Well handled, played with reserve, dignity and respect for human values. Beautiful Swiss settings. **A, Y**

THAT WONDERFUL URGE (20th Century-Fox). The case of a rich girl, whose privacy is constantly invaded by the press, turning on the reporter and giving him a taste of his own medicine. There is constant lying, some rough and tumble fights between the two principals, and comedy which is not always in good taste. **A, Y**

FIGHTER SQUADRON (Warner). Amid constant roaring of motors, booming bombs, and the accompaniment of loud martial music, the activities of an American Army flying squadron in the ETO are depicted graphically in color, with sequences furnished with the help of Air Force films not released previously. The action is fast and, regarding the personal activities of the men, on the rough side. We cannot help wondering if this film, produced some time ago, is brought out now to get audiences familiar again with the idea of war, since most of its technical aspects are out of date. **A, Y**

EVERY GIRL SHOULD BE MARRIED (RKO). The story of a girl who wants a husband and who stops at nothing to get one. Some of the situations are rather "sophisticated," and there is too much drinking for no reason at all. **A, Y**

SNOWBOUND (J. Arthur Rank; *Universal-International*). Of post-war intrigue in the Austrian Alps, this British spy story is excellent until it dissolves into flaming melodrama. Superior acting, and keen direction. The chief villain's efforts toward the restoration of Nazism may be more truth than fiction. **A, Y**

THE KISSING BANDIT (MGM). Ingredients of this light musical comedy are: Frank Sinatra and Technicolor obviously brought together for the entertainment of teen-agers, Kathryn Grayson and her lovely voice for romantic interest, some highway-men who hold up innocent and unsuspecting people but remain unpunished, lots of music and more than enough comedy. **A, Y, C**

THIS WAS A WOMAN (British; 20th Century-Fox). The saga of an evil woman, transparently wicked and cunning to the audience from the beginning, but believed good by her family until a tragic climax unveils the depth of her villainy. While not a pleasant story, this is directed in a subtle manner. **A**

FAMILY HONEYMOON (*Universal-International*). Light, happy, tumultuously emotional, this amusing farce-comedy dealing with the tribulations of a shy college professor marrying a widow with three boisterous children, while a scheming spinster is still on his trail, makes harmless but diverting entertainment. Some scenes taken in the Grand Canyon are beautiful, and small-town atmosphere and fellowship are achieved. **A, Y, C**

WORDS AND MUSIC (MGM). Entertainment derived mainly from the performances of a large variety of song-and-dance artists, with a thin skim of musical biography (Rodgers and Hart) worked in. Done in Technicolor and with professional skill. The biographical part of the story, somewhat sentimental, is its weakest feature. **A, Y**

WHEN MY BABY SMILES AT ME (20th Century-Fox). This gives the team of Betty Grable and Dan Dailey some rather worn-out subject matter on which to hang their dance routines and songs. A scene ridiculing the marriage ceremony is inexcusable. The color is good, the nostalgic songs and dance steps enjoyable. **A, Y**

ONE NIGHT WITH YOU (J. Arthur Rank; *Universal-International*). A far-fetched story about an English girl, traveling in Italy, who falls in love with a tenor. The main interest is the singing of Nino Martini. **A, Y**

MEXICAN HAYRIDE (*Universal-International*). Typically Abbott-Costello, this is light, silly, given to slap-stick and occasionally a bit on the vulgar side. Presents honesty and dumbness as going hand in hand, while brainy people are tricky. **A, Y, C**

THE LUCKY STIFF (United Artists). Racketeering and murder are both in this jumbled murder-mystery. Portraying life at a low and sordid level, it is unpleasant and totally lacking in ethical values. **A**

BORROWED TROUBLE (United Artists). Another episode in the life of "Hop-along Cassidy" and his pals; they rescue a crusading schoolteacher who does not like the proximity of the saloon to her school. **A, Y, C**

INDIAN AGENT (RKO). Two honest young Montana ranchers help to find thieves of Government's supplies intended for the Indians. Dramatic; plausible; well told. **A, Y, C**

GRAND CANYON TRAIL (Republic). Roy Rogers, his horse "Trigger" and "Genevieve," a mule; are the stars of this exciting western, made to order for young audiences. **A, Y, C**

BLONDIE'S SECRET (Columbia). A typical episode in the life of the Bumsteeds. **A, Y, C**

TROUBLE PREFERRED (20th Century-Fox). Beginning with depicting the training of women for police duty in the city of Los Angeles, this goes on to crime investigation and bogs down by showing that women can solve cases by their "hunches." **A, Y**

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HIROSHIMA

(Continued from page 18)

Dazed and bewildered, I ran up a little hill which offered a bird's-eye view of the city proper. Like a gigantic umbrella of doom, a great dust-like cloud hung about the city, and fires were breaking out everywhere. In all that confused panorama, I saw scarcely a landmark I could recognize. My first thought was that a whole fleet of B-29's had somehow made the attack without my hearing them. I became doubtful of my senses, and terribly afraid. Just then great black drops of rain, as big as blackberries, began to fall.

My first thoughts were of my wife, my home, my church. Staggering out to the highway, I headed blindly for the city. Coming up the hillside was an endless procession, with not an uninjured person among them. Some were covered with blood, most were naked, with eyebrows and hair burned off. Skin from faces and hands, arms and breasts, was stripped off or hanging loose. They walked without sound, like dazed ghosts. I tried to speak to some of them. They gazed straight ahead, uncomprehendingly, and plodded on. I felt like a man alive amid an army of the walking dead.

Plunging down the hill toward the city, I eventually reached a point about a half mile from the explosion's center. From there on, every house, every building, was as flat as though crushed by a great hammer. From beneath the wreckage came pitiful cries for help.

I rushed frantically from one to another of these houses, trying to release those buried beneath the ruins. But to no avail. It then flashed into my confused mind that my wife and baby and neighbors might be in this same state. I was the defense head of my community, and there were 120 lives entrusted to me. I knew I had to get back to my post. Sobbing hysterically, I ran away like a wild man, the pitiful cries in my ears, and my own choked voice repeating over and over, "Excuse me, but I must go; I'm sorry, but excuse me!"

I grabbed an abandoned bicycle, rode it as far as I could, then plunged on afoot, skirting streets blocked with debris and choked with flame. The wounded and dying were everywhere. I got lost, found myself miles away from my objective, turned around, ran back, and finding my way blocked again by flames, decided to swim a river—and almost drowned. It was then that I remembered to pray.

"Oh, God," I prayed, calm now for the first time. "Do help me. Protect my body until I can save my wife and child and my neighbors!"

Almost immediately my mind cleared, and eventually, after almost two hours of running, I reached the house of one of my parishioners, in front of which was a long line of refugees. Among them,

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to my surprise, was my wife, her garments blood-stained, carrying our baby daughter Koko in her arms. With profound joy I greeted her, learning that she and the baby had been buried beneath the timbers of our house as it collapsed. But, stirred to consciousness by the cries of our baby, she had managed to enlarge a small hole in the ruins and escape.

Now that I knew my little family was safe, I tried to reach my post of duty. Blocked again and again by fires, I took to the river, whose banks and water were filled with the injured and the dead. Locating a boat in which were the bodies of five men, all dead, I removed the bodies and began ferrying wounded across the river from Asano Park, an evacuation area. Again and again, the little craft would be blocked by the bodies of the injured in the water, and I would pause to try to pull them aboard. Some were too weak to help themselves, and when I took hold of the hand of one person, the skin came off like a glove, and as I pulled at the shoulders of another the flesh peeled off like loose paper. Many of those I rescued were already dying.

In several trips, I managed to get a number of people to shore. Once there, I had to leave them to try to help others who were calling weakly for water. Their faces were already swollen to about twice normal size.

By midnight, I was so tired I could no longer move. Save for the occasional explosions as fire reached gasoline stores, the night was almost deathly quiet. I could not sleep. It was very cold. In the morning, the four persons who had been resting nearest to me were all dead. Each had expired bravely, without uttering a sound.

I learned afterward that most of the people who had died did so with great courage. This was especially so, I was cheered to hear, of my parishioners. I could not hold back the tears as they told me how little Kayoko, one of my Sunday-school students, had died. With ten of her classmates, she had been buried in the collapse of her high school, which was not more than 500 yards from the center of the bomb-burst. Unable to move in the flaming pyre, little Kayoko had started an anthem—and the young girls had died together, singing.

In the morning of August 7, the tide was full, and many of the injured who could not move and who had been lying close to the water were drowned. The stream was choked with swollen bodies. All that day and far into the night, I returned to the work of ferrying the wounded, fighting to get medical help for them, battling fires.

I became so accustomed to horrors that only the most horrible seemed to make any impression at all. One, however, I shall never forget. It was the sight of one of my neighbors, Mrs. Kamai, whom I had first seen the day of



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the bomb-burst carrying her dead baby about in her arms. For three days she refused to give the little body up, in the hope that her husband might see it for the last time. Only on the fourth day, by which time the little body was badly decomposed, would she permit it to be taken from her arms and cremated. But Mrs. Kamai still wandered about as in a daze, cradling her empty arms, looking for her husband. Her solicitude was all in vain, for her husband too had been killed in the atomic bombing.

During those days many were stricken with the atom disease. Not a few of those who had received burns developed maggots, and in one instance more than a pint of them were removed with pincers from a man's arm, leaving the bones showing in places. Obviously, thousands of these people died. And finally I myself was forced to bed with a temperature of 104 degrees and severe pain in my hips.

It was during my sickness that the Christian resolve of survivors in my congregation crystallized. I have mentioned the nominal member who came to my bedside with his small contribution toward rebuilding the church. Many others joined him. When I was able to be up again, we set to work together.

Since our parsonage was destroyed, we rented a damaged house from one of my members. I spent some time repairing the holes in the roof, determined to set about the reconstruction of the church at the earliest possible moment. The church building itself had been destroyed, except for the walls and foundation. So for a time we held services in the ruins, and then multi-denominational meetings in the open grounds in front of the Hiroshima railway station.

The homeless, war orphans, vagrants, demobilized veterans and repatriates were our congregation. Our roof was the stars. Pastors of all the Protestant churches took part. One would stand on a box and preach for about thirty minutes, then another would take his turn. For music we had a drum and a trumpet. Those services often lasted three or four hours, but they were fruitful in binding all churches together as well as in winning converts.

Meanwhile, we were gradually getting a roof back on our church. With the help and encouragement of American chaplains, we were able to get a piece of material here, a scrap of something else there. To obtain money, our penniless congregation held concerts and bazaars; and our young people worked with extreme diligence, transporting heavy timbers, paints and cement, and laboring at all hours to put the church in shape.

After some months, aid began to reach us from our friends in America, who had read John Hersey's famed article "Hiroshima" (later published in book form by Alfred A. Knopf). And at last we completed a roof over the

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guttled walls and put in a floor. Eventually, with additional aid from many fine Christians at home and abroad, we were able to build a little parsonage and an educational building next to the church.

Such compassionate aid, plus the tolerant attitude of the occupation forces, did no little toward diminishing resentment for the atomic bombing. Japanese in Hiroshima and elsewhere, many of whom had been intolerant of Christianity, became interested. Our services were crowded with sincere seekers after the kind of religion which could so manifest itself in mercy and brotherly love.

It is not surprising, therefore, that there soon arose in Hiroshima a sincere sentiment for world peace based on the Christian principles of brotherhood and understanding. The erection of a memorial peace tower was proposed in February, 1946, by a businessman named Oda. Early in 1947, the mayor called a general meeting of representatives of 350 different organizations, and "The Hiroshima Peace Festival Association" was created.

It is a striking fact that the leaders of Hiroshima, like the leaders of Japan generally, are realizing that religion holds the answer to the bewilderment that swept our country after our defeat. And most are seeing that by "religion" is not meant Shintoism or anything related to it. Since the defeat, the shrines and temples can no longer hold the souls of the people. One of the strongest reactions after Japan surrendered was the animosity to Shinto, which before and during the long war had been extremely overbearing and oppressive.

The people generally, I believe, are seeing that their religious vacuum must be filled by a religion that is dynamic, a religion of mercy, of brotherhood—and peace. Many are seeing that this religion can be none other than Christianity, which had no part in driving the people into a senseless war, but which preaches—and practices—the concept of One God, One Christ, One Holy Ghost, One World.

At the present time, the peace movement in Hiroshima is in a precarious position. It can easily be moved to the right or the left. It needs strong guidance from Christian circles. We need new converts, millions of them, from among the youth of Japan. These, I am convinced, we will obtain. We must, with God's help, obtain them. For they not only offer us our greatest hope of continuing the Hiroshima Peace Festival as a strong symbol of the futility of war, but they also afford Japan its greatest bastion against the inroads of that other menace—the menace of Communist irreligion—that even now is sweeping through the Orient.

We Christians of Hiroshima and of all Japan crave your prayers that we shall be worthy of our calling in this high hour of our challenge. THE END

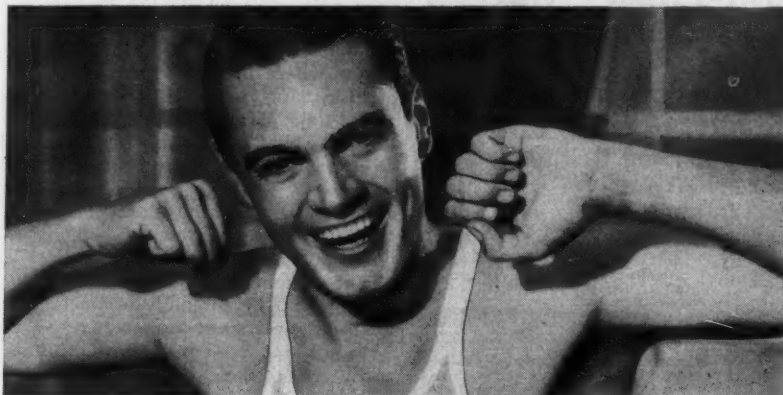
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DEATH ON-PARADE

(Continued from page 24)

they ask, "improving on time-honored traditions?"

Let's see where some of those precious traditions came from, and how silly and meaningless most of them are.

To all primitive peoples, death was a fearsome thing. The spirit of the dead was full of vindictiveness. The first burial stones were not markers—they were placed on graves to imprison vengeful spirits underground and to warn the living to keep their distance.

Mourners wore clothing of unusual color and cut as a disguise against ghostly recognition; it is interesting that black was preferred in northern climates while chalk-white was a favorite in the Orient.

Widow's weeds, veils, armbands, crepe on the door, bonfires, lighted candles, closely drawn shades, concealing pictures and mirrors with draperies, music, drum beating, speaking in whispers, and even the pompous procession to the place of burial—all these originated in primitive attempts to deceive, frighten, or lure away the malicious spirit of the deceased.

The custom of six pallbearers originated in China, where six was the symbolic number for death.

Not so long ago, many Christian burials were with the feet pointing toward Jerusalem, so that on Resurrection Day the body could rise facing the Holy City, without having to trouble to turn around. This custom is still prevalent in some sections of the United States, where burials with the feet to the East are common.

Old-time shrouds were loose-fitting, so they would not hamper the body in swift rising. The "wake" was really a precaution against premature burial, and death watches in many lands protected the body against the ravages of wild and domestic animals.

The custom of wearing gloves when handling bodies probably originated as a sanitary measure.

Ridiculous as most of these customs seem today, their power is still tremendous, even increasing. Fewer and fewer among us are pausing to consider that the more we concentrate interest in the soulless clay, the less we are inclined to revere the spirit. That the more we embellish the remains, the easier it becomes to delude ourselves into the half-dream, half-belief, that the soul of the departed one is still among us, still nearby in the gleaming box in the charming cemetery.

More and more we are idolizing our dead. Grown cowardly in our tremendous materialism, we are afraid to face the truth that the soul has fled. Our faith is shifting dangerously from the There and the Hereafter to the here and now. In millions, it has already shifted.

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Why do we lack the courage and the common sense to sweep away false values and substitute the simplicity of pure faith? Oddly enough, science was never closer to "proving" the existence of God than it is now—and every day adds fresh evidence. Let's begin by reaccepting the truth that God is the Creator and Father of us all, as Jesus so plainly taught, and that we are part of Him and return to Him. From there, it is a simple step to divest our funeral practices of the exhibitionism of misguided commercialism and the antedated hangovers of superstition.

Why should not the last rites for a departed Christian be an occasion for rejoicing rather than sadness? They once were!

A few religious groups still retain this spirit. The Salvation Army is one. The physical dissolution of the body is considered as of no importance. Instead, emphasis is on the "promotion to Glory" of the faithful "soldier of God." Both singing and spoken words are triumphal. Natural human sadness over loss of a loved one is tempered by exultant anticipation of early reunion "on the other side."

THAT was the universal attitude of the early Christians. It's high time we returned to it. Here are some things we can do:

(1) *Restore simplicity to our funerals.* Be guided by our own convictions, not the opinions of the undertaker and our neighbors. Limit the duties of the undertaker to care and preparation of the body, furnishing the coffin, and arranging the details of the burial.

(2) *Refuse to permit embalming or "cosmetology."* If bodies are buried quickly, embalming is not necessary as a precaution against infection, while it has little or no value as a public-health measure after burial. Nor is there danger of "burial alive" with present-day certification of death. Insofar as I have been able to ascertain, no state or municipality requires embalming. If a body must be transported a considerable distance, the coffin can be permanently and hermetically sealed.

(3) *Keep the coffin simple and inexpensive.* Death renders us all equal; a rich man is no more aware of the box he is buried in than a pauper.

(4) *Exclude formal floral tributes.* If flowers were customary in the home, by all means have them—but only the normal amount. Devote the money saved to the welfare of the living.

(5) *Do away with the public funeral,* and hold only a simple—and preferably brief—religious service at the home and again at the grave. Have no paid pallbearers or musicians; let these functions be performed by friends. Hold this modest funeral as soon after death as arrangements can be completed. Keep the funeral procession as unobtrusive as possible, and use



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the vehicles of relatives and friends in preference to a macabre string of hired limousines.

(6) *Take the funeral service out of the undertaker's chapel and return it to the home or church.* The religious convictions of the deceased may be symbolized by returning the body to the church for one last visit. "Convenience" is a sorry excuse for substituting the undertaker's funeral chapel for the building that should be, literally, the spiritual headquarters of its parish-ioners.

(7) *Have a separate, and later, memorial service if desired.* Let this service be held in the church. War-memorial services have shown us that absence of the body actually enhances rather than detracts from the spiritual significance of the gathering. They have revealed what we should have known all the time—that without the presence of the body, the minds of the living are left freer to recall the deceased as he was in the full vigor of life, and to reflect without distraction upon the triumphant actuality of immortality.

(8) *Keep the public memorial service triumphant, and as joyous as is consistent with dignity.* Let the hymns reflect the deceased's spirit, or be his favorite. If there are truthful words that may be spoken in appreciation of the departed, let's by all means speak them—ministers, friends, relatives, anybody and everybody. And a word to the clergyman: don't harp on death, death, death. Concentrate instead on Eternal Life, Life—Life!

(9) *Finally, keep the stone or other memorial erected at the burial-place simple, dignified and inexpensive.* Many of us gain comfort by meditation and prayer at the place of burial—even though we know the spirit has gone. But in memorials, as in coffins, the fact that some of us attain more riches than others should not be paraded after death. Eliminate ostentation, restore democracy in the burial ground.

These are some of the things I mused upon after attending my friend's funeral. All of the above suggestions Bill Phelps would have applauded. Most of what happened he would have hated. So many times I heard him say that what he wished was "a simple coffin, a simple funeral, few kind words, a few prayers—and that's all."

Bill didn't get his wish. Custom overruled him after he was gone. However, there are many of us now living who feel the same way about funerals as did Bill. I am one, perhaps you're another. Let us resolve now to do away with funeral pomp and circumstance, take the management of our funerals out of the hands of the professional showmen and be guided instead by the dictates of common-sense, good taste—and our Christian faith!

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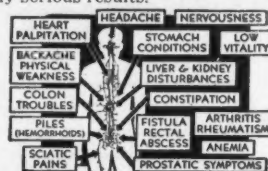
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OLD-FASHIONED FUN

(Continued from page 25)

carelessly having fun. That they were starving for it. That they used the wrong time and place. A tirade would have estranged them. After a quiet talk he substituted a church social with heaps of juvenile fun. That did it.

You know, of course, that the old-fashioned is adopted by the new-fashioned, though the latter claims ancient forms of merrymaking as its own. Commercialized radio programs, for instance, have reached deep into yesterday—and added new quirks. We called it "camping out" in our church group; today a "board of experts" calls it "twenty questions." "Information, Please," flourished years ago at father's dining table. Quiz programs are nothing new. Church socials had them—and have forgotten them. A current social rave among the erudite is "The Game"; it is only what we played at home and church parties years ago; we called it charades. "Truth or Consequences" is not Ralph Edwards' creation; we did it under the title "Forfeits"—only we put up no valuable prizes. Our winner's reward was in the fun he had—not the prize he won.

You can start your own back-to-fun movement—in your home, your neighborhood, your church. There is a heap of help available. Slip down to the public library. Our own library has at least two dozen books with "fun" in the title. There are volumes telling how to have fun in a hundred places and conditions—even one for the shut-in who must spend endless hours in bed or wheelchair. And none of these seem impelled to suggest the necessity of either liquor or lewdness as an ingredient for merrymaking.

But even these are not quite what the fevered mind and anxious heart seek. Real fun—at its very peak—is forever joy *en masse*. No book written by mere men can quite satisfy the native urge to guffaw at the other fellow's ridiculous attempt to pin a cloth tail on a cloth donkey across the room. For youngsters there is nothing to equal the hilarity that arises when they outwit their popular pastor in the game of musical chairs. Drag from memory's treasure chest the peanut hunt, and will you ever forget your own wild scramble as a tot? Or the spelling bee? Or "hot and cold"? Blindman's Buff is still able to pry shouts of glee from even sedate parents, smart enough to know they need merriment. One evening of charades is worth five years of listening to radio quiz shows, and there are hosts of other fun games requiring only a modicum of leadership and any gay hour deftly shifted into final moments of worship through singing—even without instrument—a few of the great hymns of the Church.

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lies in its spontaneous quality. But there are ways of sparking it. Let us look at some of the ways to light the fires of fun in home-loving hearts.

First, the person who wants to lead the way into old-fashioned fun must have a little of the spirit of adventure. He must be uninhibited, either by nature or by will power. The two greatest fun-makers I ever knew were very dignified bankers who saw their family meals being staged in graveyards instead of in a festive spirit. At my suggestion one tried out as fun-maker in his church socials. He was a riot!

Second, he must be able to adjust himself. Paul "became all things to all men." It is not what he, the fun-maker, thinks is funny, but what the majority of his group believe real fun. A quiz for one group, a physical rough-and-tumble for another.

Third, his cup of merriment must overflow! No story is funny unless the teller deems it funny. That is primary. "My cup overfloweth" with hilarity—and then I spread the spirit of hilarity instantly. So the fun-furnisher must not feel apologetic for the monkey he may be making of himself in order to gain fun. He must thrill with the occasion—and pass the merry thrill to his group.

Fourth, for the time being, he must forget convention, sacrifice his dignity, exchange his sense of propriety for the nonsense of the hour.

How can the home or church group snap out of its doldrums, bred by the uncertainties and fears of our times? They must follow, what I love to call, the law of the appropriate. A brilliant young pastor follows his Sunday evening services with an hour or less of games and play in the recreational end of his church building. To me, that is inappropriate. Parents must wait for their children—and they are not always patient after a full Sunday. The children themselves have lost their zest. They are not always on good behavior. It's time for bed! It would be better to set aside a special night at the church. Make it "family fun night," and start and finish early enough so everyone can go home refreshed—not exhausted.

Another thing to remember: don't be merely a busboy to those to whom you wish to peddle heaps and heaps of laughter. Self-help is the first law of fun. My wife and I have had a lot of luck in giving people food and fun. We learned to let them do the work, make their own sandwiches, fix their own salads. Wise homes try to develop leadership in their children. No place or time is better for this than in "family fun" sessions.

Now to that omnipresent fellow—the one who has to be entertained. As a lecturer, I have always said the success of my talk depended on the audience—only rarely is the hearer the doer. Yet his response to the spirit of fun you are trying to engender is tremendously

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important. Well, how can we break through the wallflower's shell?

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You can burlesque almost anything—save, of course, such sacred things as Scripture passages or church rites. A group will scream at any reasonably well-performed, brief burlesque.

Never allow anybody to sit outside of the group. And in leading the fun, carefully avoid any personal glorification. Perhaps the fun-fest was difficult and took your time, brains, even courage—but saying so is not a good start toward gaiety. And avoid making programs too long. As with a well-planned meal, the party should leave all participants hoping for a next helping of fun.

Very wisely, the Christian fun-fest will end on a short but serious note—not in a sermon, nor in a tone of anything more sober than praise to the Giver of All Joys. In our own home, we usually wind up with a few favorite hymns, then a brief prayer of thankfulness for God's goodness to us as a family.

The Christian attitude toward fun should recognize that relaxation isn't the chief end of life. It is the brief respite before the new task begins. It is the happy end of a busy and fruitful day or week. It is relaxation before great burdens are to be shouldered. As such, it has a place. Not the first place. But a real one, nevertheless.

HIS HOBBY IS BIBLES

(Continued from page 6)

over 150 sources in the U. S. England, and Scotland. His latest lists eighty-six Bibles, of the sixteenth century to the twentieth, plus three Greek New Testaments.

He was fortunate, Professor Keen reveals, in getting some important items at the famous auction of the magnificent Rare Bible Collection of Sir R. Leicester Harmsworth in London. He also picked up a few exceedingly rare volumes at the auction of the fine Deardon Bible Collection in this country.

When not absorbed in his collection, Professor Keen teaches New Testament Literature and Exegesis at the Evangelical Theological Seminary, in Naperville. He declares that he will be delighted to correspond with other Bible collectors or with anyone desirous of taking up this satisfying hobby or those wanting to sell or exchange rare Bibles. His address is: 209 North Columbia Street, Naperville, Ill.

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Imagine how thrilling it must be for a man feeling half-sick, half-alive for years, suddenly to find himself restored to new happiness and vitality. How wonderful he must feel to realize at last he may be able to say good-bye to the headaches, billiousness, sluggishness, that all-in feeling due to chronic constipation suffered through many years.

But such a man was Leopold Aul and as explained in his own words, "One day when I was feeling especially bad and as nervous as a cat, I met an old friend of mine. He noticed how fagged out I looked and how rapidly I seemed to be aging. 'Why don't you take Internal Baths?' he asked, 'they did wonders for me!'"

WHAT IS AN INTERNAL BATH?

Thereupon Mr. Aul began investigating Internal Baths. He found a bonafide Internal Bath to be the administration into the lower intestine of pure warm water—Nature's greatest cleansing agent—to which is added J.B.L. Powder. Through the use of the J.B.L. Cascade five quarts of the cleansing solution is sent gently swirling throughout the entire length of the colon. In fifteen minutes your impacted colon is thoroughly cleansed of its whole foul mass, the delayed waste is loosened and washed away. Often the relief is immense—often a new sense of vigor and well-being sweeps over you.

Naturally Mr. Aul did buy a J.B.L. Cascade. It proved a turning point in his life. Gone according to his testimony was the worry and distress that had hitherto overshadowed his whole life, sapped his ambition.



Read Mr. Aul's Astounding Letter

"I am now 77 years young, have owned a Cascade for over thirty years. When I first

started using J.B.L. Cascade I was a victim of constipation and at my wits end as to what to do about it. Tried most everything that was recommended and prescribed for me for years without results. I now feel that Internal Bathing was responsible for bringing back my health and for keeping it ever since. I use the Cascade occasionally now but I would not part with it for \$1,000. Have sincerely recommended it to everyone suffering from the ill effects of constipation."

(Signed) Leopold Aul

SEND FOR THIS FREE BOOKLET

Investigate yourself the merits of Internal Bathing. Simply fill in and mail the coupon below and receive, absolutely FREE your copy of "Why We Should Bathe Internally." This instructive 24-page booklet may open your eyes to many surprising facts about constipation and its many attributed ills, reveals too how many thousands of Internal Bathers have gained new health and vigor through this drugless treatment. MAIL YOUR COUPON TODAY.

TYRRELL'S HYGIENIC INSTITUTE Inc. Dept. CH-2-9
152 West 63th Street, New York, N. Y.

Send me, without cost or obligation, your comprehensive treatise on constipation, entitled "Why We Should Bathe Internally."

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Back Talk

LETTERS TO THE EDITOR

Altar Out-of-Date?

TO THE EDITOR:

It was really refreshing to see men kneeling before the altar in one of your recent issues. I was told by a church-member not long ago, when I asked if the recently remodeled church she attended had an altar: "They do not have altars anymore." I very promptly perceived that I was quite behind the times, having been a shut-in for some years. To me it seems deplorable that Christians would consider their church complete with no altar before which one can humbly kneel to consecrate his life to God and to help those who are seeking salvation. Have Christians become ashamed to be seen kneeling before their fellow men?

Oceanside, Calif.

E. M. S.

• We wish we could answer your question with a resounding "No!" The best we can do is a feeble, "We hope not." Oh, yes, the altar's still there in most churches, Reader E. M. S. And, so far as our observation reaches, the altar is used quite generally—at least on Communion Sundays. In that respect, it continues to fill at least part of its holy function. But, by and large, the sight of a penitent seeking salvation at the altar of the average church is rare indeed. We may be all wrong, but most church services seem designed solely in these days for the "nurture of the saints" rather than for the "salvation of sinners." (Could that be, we wonder, why so few "sinners"—self-admitted ones, that is—come to church?)

Proud of Gov. Dewey

TO THE EDITOR:

Gov. Dewey's article "Our Most Important Shortage" (Nov. '48) was an inspiration to me and I want to say that I am proud of Dewey! Proud that a man who is so capable of being President of the United States is also capable of writing such a worthy message. I am proud of Gov. Dewey's past record; proud that he did not lay his religion down during the campaign. . . . Another case of "I would rather be right than President."

Louisville, Ky. MRS. W. H. EVANS

Birthday Error

TO THE EDITOR:

In the December issue you have the year of Isaac Watts' birth as 1764. Wasn't he born in 1673?

Quincy, Miss. MRS. JOHN S. CARR

• We're both wrong, Mrs. Carr. Watts was born in 1674. We got those two center figures transposed! Our apologies.—Ed.

Dirty Books

TO THE EDITOR:

Edwin Balmer's pertinent article (Dec. '48) is excellent and should result in much thinking. Doesn't the responsibility rest

squarely upon author and publisher? Judging from results, they appear to have one sole objective—moneymaking "best sellers." The solution is simple: let publishers refuse all salacious material. Authors would hasten to clean up, benefiting themselves in so doing. Quality would automatically become synonymous with top sales.

Mrs. W. G. BUGBEE

Cornish Flat, N. H.

• Reader Bugbee is right: the job of cleaning up our current literature could be done by authors and publishers. But it isn't. That's why CHRISTIAN HERALD, through its new Family Bookshelf ("A Book Club You Can Trust") is taking the fight to the ultimate consumer, without whom neither author nor publisher can eat. See ad on opposite page.—Ed.

Big Idea

TO THE EDITOR:

Your article in the December issue, "The Man with a Big Idea," is about the greatest thing that could happen to Protestantism at this time. Our cause sure needs an awakening, not only on foreign missions, but most surely right here in America. It is time we woke up to the true conditions.

Cleveland, Ohio HOWARD N. ZELLER

Re: That Label

TO THE EDITOR:

The address label on your magazine is not hard to remove. Hold the cover over the steaming spout of a tea kettle for a few minutes, and the label can be lifted off very easily. Any excess glue on the picture can be wiped off with a damp cloth. The ink is color fast and the paper durable.

Oakland, Calif.

AURIL WOOD

Cradle-Roll Visitor

TO THE EDITOR:

Can you imagine a businessman hesitating to invest \$10, when he knows he can count on a \$25 return within a year? . . . May we share with you the experience of one Pacific Coast church that gets such spiritual dividends?

Its local newspaper publishes daily a list of births. These are clipped, and filed for use 30 days later. That church's visitor then, in the name of its congregation, calls on each new mother. She discusses the dollars-and-cents value to parents of the Cradle Roll. She reminds them it is the safest insurance against juvenile delinquency. She discourses upon the fact that civil marriages, compared with those performed in church, carry a heavy probability of divorce.

Such visitation has been conducted for over ten years. When that church's present minister came, the average age of its parishioners was 60-plus years. This has been halved. Many of his three-score folks since have passed into the Great Beyond. Despite these losses, he reports a

300% increase in church membership. His visitor now remembers Cradle Roll birthdays practically every day of the year. Would it not be thrilling were this bit of Kingdom-extension work repeated all over the U. S. A.?

Sacramento, Calif.

C. M. GOETHE

• It would indeed!—Ed.

Words of Reproof

TO THE EDITOR:

I do not desire to renew our subscription to the CHRISTIAN HERALD. I regard its trend as modernistic, favoring the World Council of Churches and the merging of religious denominations, both of which I believe are contributing to the apostasy now going on and gaining momentum.

Hopkins, Mich.

REV. A. R. MERRILL

TO THE EDITOR:

I do not wish to renew my subscription to CHRISTIAN HERALD. Many things about your magazine are fine, but I have often been saddened and disappointed at the many compromises with worldly things which your magazine makes. Motion pictures and their reviews and advertisements do not seem to be quite in keeping with true Christian living. May the Lord guide and convict you in these things, that your paper may be uplifting in every respect.

Suea City, Iowa LILLIAN ROAMSDALE

TO THE EDITOR:

I am sorry to tell you to please cancel my subscription to CHRISTIAN HERALD. I always liked your paper, until the last year or so. It is now nearly all advertisements, and not enough Christian reading.

Altoona, Pa.

H. W. NICODEMUS

TO THE EDITOR:

I'm not subscribing to the HERALD again because it is not what I want in a Christian paper. I don't believe you should approve of the movies, also some other things. I believe if we are going to be Christian we should follow Christ as close as possible, and we won't find Him when a lot of so-called Christians do some of the things they do.

Gloversville, N. Y.

J. J. BORST

Kind Words

TO THE EDITOR:

My husband was delighted when told that he would receive a copy of CHRISTIAN HERALD each month for two years, as a gift for his birthday. We have enjoyed each copy immensely. So few magazines are worth reading today. In fact, most of them have sold out to the brewers in this land of ours. We commend you, heartily, for publishing such a wholesome, educational, and entertaining magazine.

Chipey, Ga.

MRS. W. R. TAYLOR

TO THE EDITOR:

I'm happy to get to include a letter to tell you how well the CHRISTIAN HERALD is appreciated at my house. There are five grown-ups who read every copy, and if I had the money, I'd have it mailed to every home in America.

Center, Texas

MRS. BILL SONMOR

TO THE EDITOR:

I want to express my appreciation for the good stories you are putting in CHRISTIAN HERALD.

Boonville, Ind. MRS. LAURA H. TOOLEY

CHRISTIAN HERALD

DR. DANIEL A. POLING

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by LOULA GRACE ERDMAN

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To answer this need "Christian Herald" has formed The Family Bookshelf — a book club you can trust, to make available to Christian Herald readers and all other decent, clean-minded folks the very best in American literature and fiction.

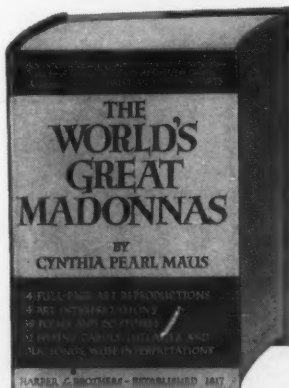
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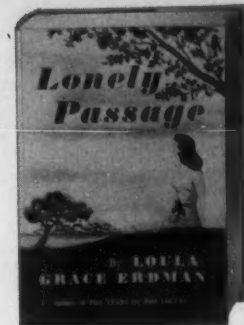
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I believe in a book club which will always recommend vital, dramatic, romantic or entertaining books — but that still stays within the bounds of common decency!

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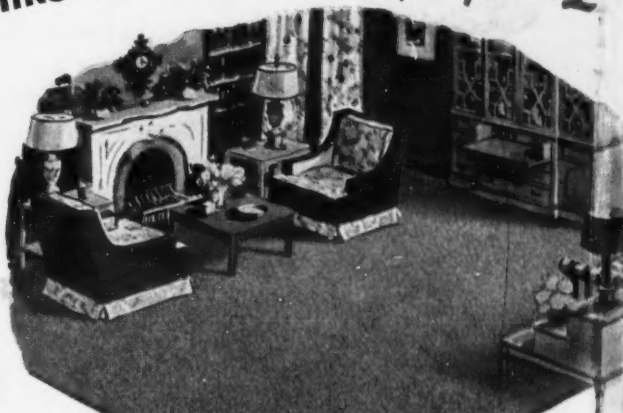
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